

Arousing Canada's Censors • Bennett Remembered

July 19-25, 1987

\$1.00

GayCommunityNews

VOL. 15, NO. 2

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



GayCommunityNews

Vol. 15, No. 2

(617) 426-4469

© GCN, 1987

July 19-25, 1987

Canada's Porn Crack-Down

By Chris Bull

TORONTO — The crackdown on pornography in Canada has gained momentum recently with the introduction of anti-porn bill C-54 in Parliament and the continued detention of books, magazines and videos headed for gay and lesbian bookstores.

Bill C-54, which would ban all visual and written depictions of "sexual activity" and impose

harsh penalties on suppliers of pornography to people under the age of 18, was introduced May 5 by Minister of Justice Ramon Hnatyshyn.

Critics of the bill say it would deter freedom of expression, discriminate against the gay and lesbian community and prevent much needed AIDS education material, especially for people under

the age of 18. The Canadian Customs department already routinely "detains" or "seizes" material ordered by two major gay and lesbian bookstores: Glad Day in Toronto and Little Sisters in Vancouver.

Customs was ordered by Ontario District Court Judge Bruce Hawkins to lift a ban on *The Joy of Gay Sex* on March 20. (See GCN, Vol. 14, No. 37) Hawkins stated that Customs had misinterpreted Canadian obscenity laws, which prohibit the "undue exploitation of sex, or of sex and any one or more of the following subjects, namely crime, horror, cruelty and violence." Despite Hawkins' ruling, Customs has continued to detain books and magazines headed for gay/lesbian stores, according to James McPhee, manager of Glad Day.

McPhee said that in early June Customs detained 29 titles in French from a Glad Day shipment in order to determine whether they contained obscenity. According to McPhee, Customs told him that their normal review procedures were complicated by the fact that no qualified official could read French. Among the detained books were works by Marcel Proust, Charles Baudelaire, Jean Cocteau and Jean Genet.

Jim Deza, manager of Little Sister Bookstore, told GCN that \$8,000 worth of books was seized by Customs in April, including

Continued on page 2

First gay protest in Nashville area

Tenn. Gays Protest KKK



July 4 anti-Klan demo, Murfreesboro.

By Gerry Scoppettuolo

MURFREESBORO, TN — A lesbian and gay contingent demonstrated against the Ku Klux Klan here on July 4th in what local leaders are calling the first public protest by gay people in the Nashville area.

Many of the protesters caravaned thirty miles from Nashville to this small town of 30,000 people, joining with the local Rutherford County Coalition for Racial Harmony and the Nashville-based Rainbow Coalition.

The gay and lesbian protest against the Klan was fueled by an interview with Klan leader Henry Ford in the *Tennessean*, Nashville's morning daily paper. Ford said that "AIDS was a miracle from God."

Word of the statement spread quickly throughout the community. At a fundraiser for the local AIDS support group, Nashville CARES, the music and dancing was halted for an announcement urging people to protest the Klan. The local Tennessee March Committee for the October Lesbian/Gay March on Washington also came forward to support the anti-Klan demonstration.

At the rally site, a large banner saying, "Gay and Lesbian Activists" was unfurled attracting a great deal of attention. However, none of the local television stations and only one local paper mentioned the gay presence.

Local gay leader Sam Adams told the Rutherford County *Sunday News Journal*, "They [the Klan] feel that AIDS is a blessing from God. They say they are against Jews. We feel that their next target will be

gays and lesbians. We need to start fighting for our rights."

It had previously been announced that 500 Klansmen would march in this otherwise quiet town. However, only 20 hooded members actually showed up, with about 50 or 60 supporters. While local elected officials, church leaders and others had urged those who oppose the Klan to stay away, fearing violence, over 300 anti-Klan protesters turned out.

After the demonstration, many of the protesters gathered at the Murfreesboro Key United Methodist Church to hear the comments of pastor Doagan Williams, a prominent leader in the Black community. He and Calief Snelling, of the Rutherford County Coalition for Racial Harmony, took turns introducing speakers who addressed the multi-racial crowd.

Adams, from the Tennessee Gay Coalition, was invited to speak as was Rabbi Steven Fuchs of the Nashville Temple. Rabbi Fuchs had adjourned his usual Saturday morning services to bring his congregation to Murfreesboro for the protest against the Klan.

The Klan's anti-Semitic epithets, both before and after the rally, were particularly vicious. The Klan had sought, by directing the main thrust of its attack on Jews and gay people, to divide the coalition from the Black community.

This strategy backfired, however, when Enoch Fuzz, a Black minister representing the coalition, refused to participate in a dialogue with Klan leaders after Rabbi Fuchs was excluded.

Minn. verdict first of its kind

Prisoner with HIV Convicted for Biting

By Robert Halfhill

MINNEAPOLIS, MN — A prisoner who is HIV positive was convicted June 24 in Federal District Court of assaulting two federal prison guards with a deadly weapon: his teeth. No other HIV-positive person has been found guilty of intentionally trying to infect another person. In an unrelated case, a man in the Twin Cities suburb of Maplewood was ordered to take the HIV test after police and firefighters became covered with his blood and saliva while trying to restrain him during a suicide attempt.

The prisoner, James V. Moore, 44, was serving a seven-year sentence for credit card fraud. He has been a heroin user since he was 18. Moore was sent to the Federal Medical Center in Rochester, Minnesota, in November, 1986, after he began complaining of seizures and lower back pain. He was examined by Dr. Clifford Gastineau later that month and tested positive for both HIV and Hepatitis B.

In January, guard Timothy Voight and Lt. Ronald McCullough attempted to take Moore — presumably solitary confinement — to a "secluded area" after he had refused to talk when questioned about smoking in an unauthorized area. Moore resisted and during the ensuing fight, inflicted a two-centimeter gash in Voight's right thigh with his teeth. He also bit McCullough twice but neither bite broke the skin. Both guards later tested negative for the HIV virus.

After the fight, Moore reportedly said to the guards: "I'm going to kill one of you when I get out of here." Later, after he had been in solitary confinement for three days, he stated that he hoped Voight had contracted AIDS.

Moore's attorney, Kevin Lund, presented expert testimony at the trial that the HIV virus could not be transmitted by biting. After the verdict, jury foreman Robert Klink said that Moore's

Continued on page 7

Rep. Parente has her say

Mass. Senate Kills New Anti-Gay Foster Bill

"You think I'm intolerant. Then you be tolerant of my intolerance."

—Massachusetts State Rep. Marie Parente (D-Milford), an ardent foe of lesbian and gay foster parents and lesbian/gay rights, in an interview with GCN.

By Kim Westheimer

BOSTON — Parente's amendment to categorically ban lesbian and gay foster parents failed to survive the Senate's July 15 budget proceedings after passing the House by a 87-59 vote on July 13.

Political Maneuverings

The amendment, introduced by Parente in the House and Arthur Lewis (D-Boston) in the Senate, was similar to one vetoed by Governor Michael Dukakis on July 8. The major difference was that the most recent amendment included language taken directly from the current Department of Social Services (DSS) policy. Specifically included was the hierarchy of placements outlined by DSS which has made it virtually impossible for lesbians or gay men to become foster parents. The amendment's wording was somewhat stronger than the DSS policy in that it stated that "DSS may not knowingly place or knowingly continue the placement of any child under its jurisdiction in the care of persons or persons [sic] whose sexual orientation is an obstacle to the psychological or physical well-

being of the child except where it is a biological child or where there are biological relatives willing to care for the child if and when the permission of the natural parents has been obtained." It differed from the amendment vetoed by Dukakis in that it did not specifically refer to homosexuals or bisexuals.

Parente told GCN she did not think the amendment's language was any stronger than the current DSS policy, but thought it was important to back up the policy legislatively because, "it occurred to me that Governor Dukakis is doing extremely well — I'm a great fan of his — and he's going to win the Democratic nomination. There will be future competition for his seat and I wanted to ensure that the present policy would remain." Current Lieutenant Governor Evelyn Murphy has stated publicly that she opposes the DSS foster placement policy.

Had the Senate actually voted on the amendment it may very well have passed. But according to Arline Isaacson, co-chair of the Massachusetts Gay and Lesbian Political Caucus, maneuverings by some key senators, the Caucus and the Dukakis administration prevented a vote. A number of senators, including Senate President William Bulger, pressured Lewis to withdraw the amendment. Bulger is known for his opposition to lesbian and gay rights.

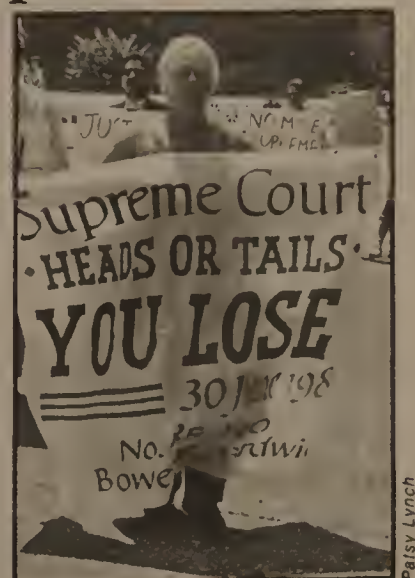
"My boss [Sen. Salvatore

Albano (D-Somerville)] and Sen. William Golden (D-Weymouth) were talking to Senate members throughout the day," said Albano's legislative director Greg Levendusky. "[Those] who have supported some restrictions on foster care didn't want to be put on the spot again."

"Some of them felt guilty about

Continued on page 7

**Remember
Hardwick —
anniversary
protest p.3**



Patsy Lynch

news notes

quotes of the week

"I ask you: Are *all* gay people wealthy? Perhaps it is true. Perhaps all of you *are* wealthy. Perhaps you all live in castles with moats inherited from Ma-ma, the Countess, who summers in Monaco. If such be the case (and on the basis of these two books [*The Web* by Andrew Harvey and *Desert Fabuloso* by Lisa Lovenheim], one would be a fool to doubt it), I kiss the hem of your train and beg upon bended knee that you, milords and miladies, viscounts and viscountesses, marquises and marchionesses, pray to the Goddess Lucre for this poor benighted member of the hoi polloi and cancel my subscription to *Honcho* — because I, after all these years of s-king c-ck, *cannot*, at my miserable salary, be gay."

—Daniel Harris, in a review of *The Web and Desert Fabuloso*, *New York Native*, July 13, 1987.

"While a strength of *A World Without Men* [by Valerie Taylor] is that it presents Kate and Erika's lesbian relationship as a viable alternative for ordinary women, this strength ultimately transforms into a weakness. In the book Kate and Erika unself-consciously drift into a relationship with each other, moved along by the currents of the circumstances of their individual lives. Theirs, and Taylor's is a psychological analysis, as opposed to an historical Marxist analysis which recognizes that their lesbianism is a protest against social and historic conditions, namely, the abusiveness of the family on the one hand, and fascism on the other. . . . History is not determined; it is determining and unconstrained. Women like Kate and Erika, who have experienced brutality and abuse, make choices in their lives — like all of us do — out of the complex multitude of determining objective conditions and subjective experiences that comprise who we are.

—Bonny Gildin and Freda Rosen in a review of *A World Without Men*. The review appeared in the Spring '87 edition of *Practice: The Journal of politics, economics, psychology and culture*. *Practice* is published by the Institute for Social Therapy and Research, a project of the New Alliance Party.

les/gay experimental film

NEW YORK — The first Lesbian and Gay Experimental Film Festival will be held in New York City, September 15-20, at the Millenium. There are still slots available for 16mm or Super-8 films on gay themes. Already scheduled are premieres of new films by Su Friedrich and Jim Hubbard, retrospectives of Roger Jacoby and the collaboration of Joel Singer and James Broughton plus films by Abigail Child, Tom Chommont, Thomas Edison and Jean Genet and more. For information please call (212) 505-1758.

—Sarah Schulman

gay radio

LOS ANGELES — An organization is forming to produce a series of weekly, half-hour radio programs on gay issues, according to the *Advocate*. Greg Gordon, producer of the series, spoke out for "gay identified" programming in a time of "escalating judicial and legislative attacks on gay rights."

Over 35 radio stations have expressed an interest in the series which will be in a magazine format. People interested in the project should contact Inside Out, P.O. Box 38327, Los Angeles, CA 90038, (213) 469-5907.

—Jim Fauntleroy

virginia cameron charges bias

LINCOLN, NE — Virginia Cameron, the wife of anti-gay bigot Paul Cameron, has filed suit against the University of Nebraska, according to *USA Today*. She claims that the school's decision not to hire her was unfairly based on negative feelings about her husband's activities.

—Stephanie Poggi

u.c. long beach fires feminists

LOS ANGELES — Five professors of women's studies and the director of the women's center at the University of California at Long Beach were recently forced out of their positions, according to *The News*. The dismissals, which have prompted a suit, were the result of an investigation into the women by the Evangelical Grace Brethren Church of Long Beach and Phyllis Schlafly's Eagle Forum. According to the attorney for the women, Susan McGrievy, the groups wanted to "purge" the faculty of all suspected "radical feminists," by which they meant lesbians.

Among the specific courses found "inappropriate" by the rightwing organizations was "Women and Their Bodies," a sex education curriculum taught by Professor Betty Brooks.

The women's center director, Denise Wheeler, was fired after she refused to make anti-ERA and anti-abortion literature available in the center. Wheeler said it would be like "displaying Ku Klux Klan information in the Black Student Union or promoting Nazism in the Jewish Students' Center."

In the most recent development in the case, U.S. Superior Court Judge Fred Woods ruled that the dispute be settled by arbitration rather than in the courts. He said the case does not meet the \$25,000 minimum claims needed for a court review. McGrievy called the ruling "clearly erroneous and abusive discretion since actual damages exceed at least \$30,000."

Of the fired women, Brooks and part-time professor Linda Shaw were classified as incompetent by the University. Sheila Kuehl and Diane Wicker left the women's studies program because they believed their careers were in jeopardy. Dr. Sandra Hale, director of the women's studies program, refused to take action against her colleagues and her contract was not renewed.

—Jim Fauntleroy

aids takes drastic toll on native americans

WASHINGTON, DC — The incidence of AIDS in Native Americans has increased 44 percent since December 1986, according to the *Scripps Howards News Service* via *Outlines* of Chicago. Some health officials fear the increasing rate of illness may have genocidal impact for some Native American tribes.

While figures compiled by the Centers for Disease Control (CDC) show only 36 confirmed cases of AIDS among the 1.4 million Native Americans and Inuits (Alaska natives), officials from the Federal Indian Health Service suspect that AIDS may be drastically under-reported.

While testing is available at clinics on Indian reservations, confidentiality is a problem in small close-knit communities. In addition, death from AIDS among Indians may be listed as "other" in many cases if doctors or coroners do not know the person's background.

Indian Health Service officials met recently with the CDC and with representatives of various Indian organizations to discuss responses to the disease.

—Stephanie Poggi

roast beef loses beauty pageant

ATLANTA — A roast beef in high heels was disqualified from the Miss Georgia Beauty Pageant, according to *Lesbian Connection*. However, the contestant, who was promoted by a college newspaper, met all contest requirements: never married, never cohabitated with a man, never had an abortion, and had no plans to marry before the end of its reign.

—Stephanie Poggi

frank batey dies; ex-wife tries to abduct son again

RANCHO MIRAGE, CA — Frank Batey, who successfully maintained custody of his son Brian after his born-again wife kidnapped the child and then sued for legal custody, died of AIDS on June 26, according to San Diego's *Update*.

The very next night, five relatives of Batey's ex-wife, Betty Lou, broke into the house where Batey, his lover Craig Corbett, and his son, now 16, all lived. They tried once again to abduct the teenager. "I woke up at 2:30 in the morning and the whole interior hallway off my bedroom was full of pentacostal strangers, screaming and hollering," said Corbett. The Palm Springs police removed the invaders after Brian stated that he was not in danger and wanted to stay where he was. Betty Lou Batey arrived the next day with the police, but Brian refused to leave with her.

Betty Lou Batey is expected to petition San Diego Superior Court for full custody. Corbett has indicated he will ask to be appointed Brian's guardian if the teenager wants him to do so.

—Jim Fauntleroy

news notes compiled by stephanie poggi

Canada Censorship

Continued from page 1

works of fiction in the Gay Sunshine Series, ancient Greek homoerotic poems and issues of the *New York Native* and the *Advocate*. He said that Customs claimed two personal ads in the *Advocate*, requesting S/M partners, encouraged violence. Kinsman said that magazines arrive at Glad Day "mutilated" by Customs. He said that, for example, *Jock* magazine arrives as nothing more than "alphabet soup."

Russell Armstrong, a member of the Canadian Committee against Customs Censorship (CCACC), said that Customs is "rehearsing for the new anti-pornography law." Gary Kinsman, also of CCACC, said that bill C-54 legitimates Customs' current censorship and would extend even farther the power to seize material deemed to be obscene.

He added that the definition of "obscenity" is left largely up to Customs' censors. "The line between educational and titillating material is unclear. That the Custom's department is allowed to decide what we can read about sex in the era of AIDS is frightening. It is of fundamental importance to the community that we are allowed access to material that eroticizes safe sex." Kinsman also said safe sex slogans such as "Come on me, not in me" might fall under the new definition of obscenity. *The Joy of Gay Sex* will be considered "obscene" under the new legislation, said Kinsman.

Customs, for their part, recently

issued new guidelines that allow "rational and unsensational" references to "buggery" — anal intercourse — in some cases. Linda Murphy, manager of the Prohibited Importation Unit, told *GCN* that in an effort to comply with Judge Hawkins' decision and the AIDS epidemic, Customs would now allow "incidental but necessary" references to anal intercourse. She added that Customs "reviews" over 4,000 publications every year in order to ensure that gay and lesbian material is not singled out and that the department has an appeal process which ensures that material will be reviewed "objectively." However, McPhee claims that Customs still "seizes" important AIDS education works, such as Mitch Walker's *Men Loving Men*, and Jack Morin's *Anal Pleasure and Health*.

Critics of C-54 say the legislation would have far-reaching effects well beyond the jurisdiction of Customs. According to feminist activist Varta Burstyn, the bill would adversely affect sexual minorities, feminists, artists, writers — "any and all opposition voices." She said the Conservative Party in Canada has co-opted some elements of the feminist movement to push across its own agenda with a few minor concessions to the feminist concern about violence against women. The bill does contain a clause which specifically prohibits violence against women in words or pictures. While Burstyn said she is

concerned about stopping oppression of women in pornography and in society, she is unwilling to accept the "increasing codification of what is permissible" to achieve such an end. "We are in the real world, where there is no way to define pornography except through the political preferences of the state. The government by definition says that all sex is bad."

The bill does have some feminist support. Several members of the Women's Bookstore Collective in Vancouver support the anti-violence clause in the bill, according to a manager of the store, Miriam Azrael. Azrael said that the women's movement faces a difficult dilemma on censorship. She explained that women do suffer as a result of some pornography but that she did not trust the state to determine what to censor. "We [the Women's Bookstore Collective] will not carry racist, classist, sexist or misogynist material. Some erotic material like *On Our Backs* is anti-woman. We hate to see anyone in chains. But, at the same time, this should be left up to the individual and not the government, which should not be trusted as a censor." Ironically, Azrael said that Customs had recently detained *Sex Work: Writings By Women in the Sex Industry*, which the store had ordered in an effort to facilitate the debate around C-54.

Kinsman said that in addition to bookstores, museums and libraries would also be adversely affected if the bill passed. Libraries

would have to spend millions to create special adults-only sections and museums would be liable for prosecution if they displayed controversial material because the definition of pornography is so broad.

Observers agreed that the language of the bill would have to be diluted considerably for it to have even a remote chance of passing. Currently, according to Burstyn, the bill contains "ideas that would take us back to the '50s." The bill's definition of pornography includes: "vaginal, anal or oral intercourse; bestiality, incest or necrophilia; masturbation or ejaculation; a person causing or appearing to cause, in a sexual context, permanent or extended impairment of the body or bodily functions of that person or any other person; sexually violent conduct, in which physical pain is inflicted or apparently inflicted on a person by that person or any other person in a sexual context; a degrading act in a sexual context, including an act by which one person treats that person or any other person as an object, engages in an act of bondage, penetrates with an object the vagina or anus of that person or any other person or defecates, urinates or ejaculates onto another person, whether or not the other person appears to be consenting to any such degrading act; and lactation or menstruation in a sexual context."

Russell Armstrong of CCACC noted that many of the sexual practices cited are not easy to

define. He cited a recent case where a Customs official censored a collection of Indian legends because it contained a scene where a woman is abducted by a bear. The official said that this amounted to bestiality.

The bill comes down particularly hard on sexual activity involving anyone under the age of 18. According to an editorial by Chris Bearchell, in *Epicene*, many works, including *Romeo and Juliet* and *Lolita*, involve the portrayal of adolescent sexuality. Anybody who would detain works by Willa Cather and Gertrude Stein should not be in the business of censorship, said James McPhee of Glad Day Books.

The Canadian Coalition against Bill C-54 is undertaking a campaign to defeat the bill. The coalition plans to submit 100 books to Customs in Ottawa for inspection to determine whether or not there is a pattern of discrimination against gay and lesbian material, hold "resistance days" in five major cities, where sexually explicit material will be read and viewed in order to show its necessity and distribute sex and contraception information to high school students to dramatize the gravity of the situation.

For information about the events, write to the Canadian Coalition Against Censorship, 598A Young Street, Toronto, Ontario, M4Y 1Z3.

—filed from Boston

The anniversary of Hardwick Protesters Pledge to Overturn Sodomy Laws

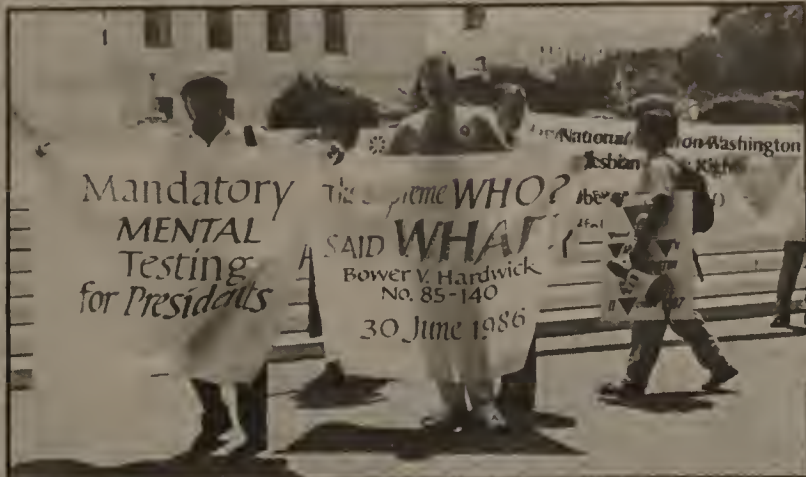
By John Zeh

WASHINGTON, DC — The first anniversary of the U.S. Supreme Court's sodomy decision was marked by a small but spirited protest on the tribunal's steps here June 30.

The *Bowers v. Hardwick* decision, upholding states' rights to outlaw sodomy, replaces the promises of the U.S. Constitution and July 4th commemorations with "humiliation, degradation, and pain," said attorney Mark Barnes of Lambda Legal Defense and Education Fund in New York City. "The Court willfully denies millions of Americans — a whole class of people — what is written on this building: 'Equal Justice Under the Law.'"

"Shame, shame, shame," shouted about 40 demonstrators, as tourists and office workers on lunchtime break watched. The picket was sponsored by the National Gay and Lesbian Task Force (NGLTF), and was also endorsed by the National Coalition of Black Lesbians and Gays, Washington, D.C. Gay and Lesbian Activists Alliance, the Human Rights Campaign Fund, and the National Organization for Women (NOW).

The small turnout did not adequately represent widespread grassroots efforts to overturn sodomy statutes, according to NGLTF spokesperson Urvashi Vaid. "There's a tremendous amount of organizing going on around the country. There is a broad-based coalition of gay, fem-



June 30 demo, DC.

inist, and religious groups emerging — and a real consensus building — that the laws reflect society's prejudice against gay people, that they ought to be eliminated, and that people ought to be granted full civil liberties under the law," she told GCN.

Discrimination against gay people in the U.S. is "increasingly discredited and regarded as inconsistent with the fundamental American commitment to equality and tolerance," said Barnes as the nation's capital readied for huge Independence Day celebrations.

Two days after the October 11 March on Washington for Lesbian and Gay Rights, hundreds of people will "put their bodies on the line at the Supreme Court and fill D.C.'s jails to say that *Hardwick* has to be reversed," promised national March coordinator Lee

Bush. He urged similar disobedience "across the country until the federal government establishes a Manhattan Project for AIDS" as it did to develop nuclear weapons.

"For history to report that in the late twentieth century police were still snooping in peoples' bedrooms is morally repugnant to me," said Mary Hund, a Catholic who coordinates Women's Alliance for Theology, Ethics, and Ritual (WATER). "I am scandalized by the fact that the major denominations can take stands against U.S. intervention in Nicaragua and apartheid in South Africa but cannot find it in their heart to speak up on the issue of privacy. But I can assure you millions of Americans are far more concerned with the quality of love

Continued on page 8

AIDS education

Rumor v. Reality

By Kim Westheimer

WASHINGTON, DC — A color television, microwave ovens, and Reebok sneakers are among the prizes that will go to the winners of "Rumor vs. Reality," an AIDS risk reduction contest. The contest is sponsored by Spectrum, an AIDS education organization for the Washington, D.C. Black community and Alianza, an organization which provides similar services in the Latino community.

Rumor vs. Reality is the latest in a series of innovative and successful projects by Spectrum and Alianza that take cultural considerations into account in providing AIDS education. These factors include: Black and Latino gay/bisexual males are not likely to identify with the gay community, absence of an identified Black or Latino gay neighborhood, and the reluctance of Black and Latino IV drug users and prostitutes to use Washington, D.C.'s primary outpatient AIDS clinic due to its designation as a "gay" clinic.

In addition to distributing AIDS education literature, the organizations have produced television and radio public service announcements for Blacks and Latinos, coordinated safer sex "home party" programs, delivered "street-based," person-to-person outreach and provided in-services, speeches and training sessions to governmental agencies as well as civic groups.

In the U.S. 14 percent of people with AIDS are Latino and 25 percent are Black. In Washington, D.C., half of all people with AIDS are Black and three percent of all people with AIDS are Latino.

Participants in the Rumor vs. Reality contest must answer questions such as: The word AIDS stands for (a) Anybody Isolated Deserves Support, (b) Another Immune Defective System, (c) Acquired Immune Deficiency Syndrome, (d) none of the above; The AIDS virus attacks the body's (s) solar system, (b) immune (defense) system, (c) subway system, (d) sex system; The AIDS virus is not transmitted by (a) sexual contact, (b) close hugging, (c) IV drug needles, (d) unsafe sex; and You can get the AIDS virus through (a) toilet seats, (b) touching someone who has it, (c) drinking from the same glass as someone who has it, (d) unsafe sex or sharing needles.

Winners of the contest will be drawn on July 18. According to contest organizers, the drawing will be held in conjunction with "fun, games and up-to-date information on how AIDS is affecting the Black and Latino communities."

—filed from Boston

Theater 'family' failed him

'Chorus Line' Director Bennett Dies

By Michael Bronski

TUCSON, AZ — Theater director and choreographer Michael Bennett died July 2 at his home here. At 44, he had been suffering from lymphoma, an AIDS-related cancer, for the past 18 months.

Born to a working class family in Buffalo, NY, Bennett (whose full name is Michael Bennett DiFiglia) studied dance from the age of three, dropping out of high school to join a touring company of West Side Story. After landing in New York City, he danced in numerous musicals before becoming a full-time choreographer.

Bennett won eight Tony awards and garnered nominations for every show he was associated with. He is perhaps best-known for directing the enormously successful *A Chorus Line*, the longest-running show in Broadway history and one of the first to feature a major gay male character. He also directed *Dreamgirls*, a groundbreaking musical dealing with Black entertainers and the mainstream music industry.

Bennett was also noted for his personal attention to the lives of the dancers and chorus people in Broadway shows. Never forgetting his years as an overworked, underpaid hoofer, he considered the often unemployed chorus workers — "gypsies" in show biz lingo — to be the unsung heroes of the Broadway stage. In 1977, Bennett bought and renovated an eight-story building on lower Broadway, providing clean, well-lit rehearsal space for gypsies. And it was after an all-night talkathon in 1974 with the dancers with whom he worked that Bennett first began to think about *A Chorus Line*. Using oral histories and first person accounts, he, James Kirkwood and Nicholas Dante fashioned the musical that

dealt with the real life problems of Broadway's proletariat. After two workshop productions at Joseph Papp's Public Theater, *A Chorus Line* moved uptown where it received nine Tony awards and the Pulitzer Prize.

Reading through the newspaper obits and seeing the television coverage of Bennett's death made me both depressed and angry. In the beginning my disquiet was aimed at Bennett himself. For the first 16 months of his illness he, and his press people, told everyone that he was suffering from a heart condition. It was only last month, in the *New York Times*, that word was let out he was suffering from AIDS.

Part of my anger was predicated on the political belief that the more information about AIDS is suppressed (including who has it) the more it will remain a mysterious onus that only affects nameless, faceless, "risk groups"; the refusal to put faces to those figures only continues the devastation of the disease.

But watching *Entertainment Tonight* on television the evening of Bennett's death brought an edge of sadness to my anger. Loretta Devine, one of the stars of *Dreamgirls*, was interviewed. Through her tears she said that the hardest part of Michael Bennett's death was not being able to say goodbye to him; for Bennett lived his last months in seclusion, unwilling to include or turn to anyone in his extended theatrical family for comfort or help.

As I thought more about it, my anger was directed towards the theater community and the "rules" that govern it. It was

clear, for years, that Michael Bennett thought of theater people as his family — that is precisely what gave his shows such as *A Chorus Line* and *Dreamgirls* their vision and energy. But what sort of family is it that does not support someone who is ill, what was it about his family that made Michael Bennett feel that he had to hide his condition, and his life?

The theater is filled with gay people — it is one of the few places where sexual orientation is less of

very little about how these communities treat their members and how comfortable these members — gay men — feel in their lives and their careers. Michael Bennett still died in Tucson, Arizona, thousands of miles away from his family.

As I went through the obits for the 10th time in two days, I realized that something else was bothering me, too. It wasn't that no one mentioned that Michael Bennett was a gay man — that was, in these

Story, who came to New York, who lived and worked in the theater, and who, when they died of AIDS, were still unknown, unnoticed.

Michael Bennett DiFiglia was lucky. He had the talent, the luck and ambition. In the words of "One," the hit song from *A Chorus Line*, he was the "singular sensation." He became famous, and obits in important papers and on television get written about the famous.

Michael Bennett thought of theater people as his family. But what sort of family is it that does not support someone who is ill? What was it about his family that made Michael Bennett feel he had to hide his condition, and his life?

an issue, less of a problem. But there are rules to follow even here and one of those rules is that no matter how obvious it is, no matter how widespread the knowledge, no matter how many innuendos exist, you cannot publicly come out. Some of the most important people in the theater are gay — Stephen Sondheim, Jerry Herman, Tommy Tune, the list is endless — and yet this is never stated, never publicly admitted. In other words, little has changed; the homophobia of the 1950s is writ large in the deaths of the 1980s.

Sure there are fundraisers in the theater and film industry and art and fashion world — more now than ever before — but they say

somewhat moderately enlightened times, always implied. And it wasn't that no one mentioned the impact his sexuality must have had upon his work — I've learned to not even expect that from the gay press, never mind the straight.

What I was looking for, and not finding, were the hidden obituaries — the acknowledgements of the deaths of all of the gay men who danced in *A Chorus Line*, *Dreamgirls*, *Follies*, *Company*, and *Promises, Promises*. All of the young working class queens who listened to show records as children, envisioning an escape from the hum-drum literalness of their repressive lives, who dropped out of high school and joined a touring company of *West Side*

My tears were for Michael Bennett, but they were also for his unfulfilled dream of a family which could sustain him; they were for all of those gypsies he celebrated and admired and who have died without notice. They were for me, growing up listening to show records and for everyone I have known who has died of AIDS. They were for gay men.

Michael Bennett's death is surely a great loss. It will be an even greater one for all of us if we do not heed its message: no matter how fragile and how difficult they may often seem, it is our "families" that we will have to rely upon to get us through these hard times.

Community Voices

GCN Film Benefit

Wednesday, July 29
Copley Place — 7 & 9 pm
A Virus Knows No Morals

For all the movie-viewing money in Boston, it's still a rare pleasure to find a film that's summarized as "The controversial black comedy about AIDS from the master of militant Gay cinema" playing in a local theater. Well, hold on to your provincial attitudes, girls and boys, 'cause Rosa von Praunheim's *A Virus Knows No Morals* is about to premiere in Beantown — and opening night, Wednesday, July 29, is a benefit for GCN.

Virus is an outrageous send-up of AIDS hysteria: there's a chorus of drag-queens to set the scenes, a bath-house owner and his religion-loving boyfriend who are both suffering from AIDS and heavy doses of

denial, a group of women cast as demonic social-worker types and a trio of male clowns as government quarantine planners. Throw in a couple of socialist sex liberationists and a group of armed AIDS activists, film it very *verite*, and you're in for a wacky, searing critique of the way false morality and money have eclipsed caring for gay men and others affected by AIDS.

It ain't always pretty but it's often ticklishly funny — and it's the most accessible, most concise, most no-holds-barred portrait of how greed and fear have shaped the AIDS epidemic. If you've got the courage, don't miss it.

— Loie Hayes

keep it gcn!

Dear GCN:

The last change GCN made on its front page was a silly one. Someone suggested that because some teenagers did not think of themselves as men, the subtitle should be changed from The Weekly for Lesbians and Gay Men to The Weekly for Lesbians and Gay Males. I remember thinking at the time that it sounded as if someone had a tin ear for the English language, but the issue seemed too paltry to raise a fuss about.

I feel very differently about the discussion on changing the name from Gay Community News to some unspecified other name.

For once in my life, I am prepared to do battle for the status quo. GCN has come to stand for what I and others regard as a unique institution, unlike any other. There is, for example, simply no other place in the world where one can actually find out with such accuracy what **ACTUALLY HAPPENED** in the gay community over the years. Events at which we rejoiced and those which horrified us are all there, in print, for the benefit of future generations of lesbians and gay men. To change the name (for what good reason?) would inevitably break the continuity.

I like to think that it isn't mere sentimentality which makes me resist with all the force I can muster a name change. A name means something. GCN has come to stand for the diversity and the dedication of the gay community. In these times we need the dedication more than ever. It seems to go with the name. Let's keep it GAY COMMUNITY NEWS!

Sincerely,
Charles Ash
Cambridge, MA

'good faith' & attorney's fees

Dear GCN:

As on the outside, here on the inside the powers that be need to have someone at the bottom, to step on. This is usually gay people. The new laws on suing prison guards etc. make it hard, BUT NOT IMPOSSIBLE!, to sue them for abuse. When a guard acts "in good faith" and "under color of state law" a prisoner may not sue him personally. However, he must be able to defend his actions using these phrases in court if you file suit.

When a guard or other prison administrator steps outside the regulations and beats you, spits in your food, etc., he (or she) is open to civil and criminal action. You may have trouble WINNING the case, however keep in mind, the guard will have to HIRE AN ATTORNEY. That costs bucks! Dig? The thought of having to pay an attorney is something of a deterrent.

So tell the guards when they slap you around and generally try to shove you below the rest of the prisoners (so they have someone to 'walk over' too!), that if they're not following prison regs and state/federal laws, you will sue and they'll have to hire (and pay for personally!) an attorney!

Be sure in the suit to state that they were not acting in "good faith" or "under color of state law."

Love Y'all
Michael Vines
Huntsville, TX

gay papers aid lubricant scam

Dear GCN:

Last September I warned a group of gay papers and their readers about Lubraseptic, a sex lubricant promoted in large display ads in gay papers. Specifically, I sent them copies of letters asking the FDA (Food and Drug Administration) and Federal Trade Commission to evaluate Lubraseptic's AIDS/STD-linked protection claims and implications. In short, I asked the FDA to tell us if it's safe and effective and if it lives up to its stated and implied benefits—much as I had successfully asked these agencies to check out similar statements made by boutique producers of lubricants exploiting Don Hick's and my discovery that nonoxynol-9 kills the "AIDS virus"(HIV).

Several gay papers published my Lubraseptic letter, but followed it with a long, flamboyant, self-promoting statement from Lubraseptic's manufacturer, declaring flatly that his product kills HIV. Indeed some newspapers (e.g., *UP-DATE*) featured Lubraseptic's new claim with inch-high headlines.

Lubraseptic *may* kill HIV in a test tube. So do battery acid, Chlorox and household lye. But is any of them, including Lubraseptic, safe to use in a vagina or rectum, let alone repeatedly and for long periods of time?

I was disappointed to see that nearly all the papers which had run the ads *continued* to feature Lubraseptic's full page ads despite my warning. One publisher justifies his actions, stating that he is rarely able to evaluate the merits of conflicting sides in such disputes. He did not perceive that he thus, in this case, put a scientist working in the field (with a known history in the gay community) on the same footing as an entrepreneur out to sell his product to a panicked gay readership.

Despite my letter setting the stage, all gay newspapers of which I am aware remained silent on Lubraseptic even after U.S. attorneys last January seized Lubraseptic's packaged product and promotional materials, including Rivendell Marketing's promotion for the lubricant. The gay papers remained silent even after the Mariposa Foundation published its Spring newsletter featuring a) this seizure by federal authorities, b) Lubraseptic's discontinuing business, and c) *the fact that Lubraseptic contains a hazardous mercury compound*, phenyl mercuric nitrate. This mercury compound is not permitted in U.S. spermicides, i.e. for use in the relatively nonabsorptive vagina. I view with dismay its being promoted for use in the highly absorptive rectum.

I continue to see remaining stocks of Lubraseptic on sale in sex boutiques in New York, Washington, San Francisco and L.A.

I think all gay papers owe the gay public a report. Some accepted the fancy talk and deep pockets of opportunistic entrepreneurs (some gay) with a new product and ample promotional dollars; they also ignored impartial expert opinion, and apparently did not seek out their own experts.

I've watched one opportunist after the next exploit an AIDS frightened gay community, with vitamin scams, head trip scams, nonoxynol-9 lubricant scams, etc., aided and abetted by gay papers who eagerly accept their ads. Hard pressed as gay papers are for income, it's time they took as hard a look at their own standards and ethics as many of them zealously do at other public figures and organizations in the gay community.

Sincere regards,
Bruce Voeller, PhD
Topanga, CA

two of a kind

Dear GCN:

Many people are upset because the Pope is meeting with Austrian President Kurt Waldheim, who allegedly participated in atrocities during the 1940s. When one considers the anti-human policy of the Papacy in the 1980s, I'm upset because Waldheim is meeting with the Pope!

Yours truly,
Hugh Murray
Jackson Heights, NY

california prisoners with aids appeal

Dear GCN:

This report is a first hand account of the medical treatment and living conditions in the Special AIDS Unit at Vacaville. It is our intention to bring to light the truth of this matter.

We as prisoners are aware of our rights under the United States Constitution. We are supposed to be protected from "cruel and unusual punishment" and we have a right to physical security. These rights are being violated.

There are now 19 lawsuits against the California Medical Facility at Vacaville. Out of the 80 persons housed in the AIDS Isolation Unit, which does not have a state license to care for people with AIDS/ARC, more than half are being denied basic medical care. Even with all the suits in the courts, this facility will not recognize that its policies on caring for AIDS/ARC patients are a travesty of so-called justice.

They say that we are isolated "for your own protection against possible attempts on your lives." We feel that these attempts at trying to make us concerned what others might do to us are not only a disrespect of one's intelligence but a total waste of time. THE ISSUE IS NOT WHAT OTHERS MAY DO OR NOT DO TO US, THE ISSUE IS WHAT IS *NOT* BEING DONE FOR US! The administration has created so much fear in itself it is spreading to the prisoners.

We have found that through all this idle time that is FORCED upon us, by isolating us from being able to participate in institutional educational and recreational programs, many inmates have become so frustrated and depressed that they have attempted suicide. Some have succeeded.

To be more candid, we are being caged beyond reason, poked at, and treated like medieval lepers. This type of treatment is uncalled for! It is my strong belief that a prisoner's spirit is not something that an administration has license to simply break with the hammer of repression. It needs to be cultivated, by means of vocational, educational and recreational opportunities. Even if that person is dying! What purpose does it serve to strip him of what dignity he has left!

All of our problems here are a direct reflection of the ignorance that many have already suffered and died for. This is the reason for my letter. This is a pressing issue. Any suggestions or help (legal, moral or informational) will be greatly appreciated. Please feel free to write.

David M. Allen
D-51634 (L-123)
AIDS Isolation Unit
Box 2000
Vacaville, CA 95696

P.S. Please mark all mail "Confidential Legal Mail."

Calling All Logosexuals

With the unveiling of our redesign of GCN in early September, we also hope to debut our new and dramatic and exciting logo design (that's the area on our cover that prominently displays our name in big, bold, unabashed letters). But there's one catch: we need your input! Our membership is balloting on the name of the paper, a toss up between the ol' standard *Gay Community News* and *Gay and Lesbian Community News*. The vote won't be final until sometime in August, so we need submissions for both designs! Double the fun! Please try to have the logo designs fit into an area of 4 13/16" wide and no more than 5" high. It must not only include our name, but an area for the Vol. and No., the date, our price, and the little line that says "the weekly for lesbians and gay males" and of course our BIPAD number. Submissions must be in by August 10, 1987. Send to: Art Director, *Gay Community News*, 62 Berkeley St., Boston, MA 02116.

GayCommunityNews

Cover by
Niall Sweeney

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

GCN collective (in alphabetical order by primary title/function):

* indicates member of paid staff collective
ANTI-RACISM COMMITTEE: Susan Bernstein, Stephanie Poggi, Art Cohen, Gordon Gottlieb

ART/PRODUCTION DEPARTMENT

Art Director: Dan Mishkind*

Illustrators/Layout: Regina Gillis, Jeremy Grainger, Tom Huth, Ellen Meyers, Prasava Moon, Terri Rutter, Kati Towle, Connie Vetter, Susan Yousem, Ruth West

Proofreaders: Linda Burnett, Jan Fielding, Gordon Gottlieb, Michael Grossman, Rob Krikorian, Read Weaver, Jim Williams

BOARD OF DIRECTORS: Linda Burnett (clerk), Gerardo Maria Cabrera, Steve Dyer (treasurer), Regina Gillis, Amy Groves, Don Hill (president) Anne Phibbs, Troy Richardson

CIRCULATION DEPARTMENT

Coordinator: Chris Bull*

Staff: Linda Gwizdak, Rebecca Gorlin, Michael Cain, John Jones, David Griffith, Carl Mann, Janna Bremer, Bob Gettings, Bill Sweet, David LaFontaine, David Waight

CLASSIFIEDS

Coordinator: Catherine Lohr*

COMPUTER COMMITTEE: Roger Frye, Mark Curby, Steve Dyer

COORDINATING EDITOR

Laurie Sherman*

DISPLAY ADVERTISING

Coordinator: Dan Page*

DISTRIBUTION

Boston area: Barb Cischke

Bulk Distribution: Ray Hopkins

New York Distribution: Ubiquity

Distribution, 1050 East 4th Street,

Brooklyn, NY 11230, (718) 789-3137.

FEATURES DEPARTMENT

Editor: Loie Hayes*

Assistant: Michael Bronski

Calendar compiler: Barnaby Fisher

Staff: Geraldo Maria Cabrera, Sionghuat Chua, Art Cohen, Susie Day, Carrie Dearborn, Charles Henry Fuller, Diane Hamer, Don Hill, Monica Hileman, Ellen Herman, Janice Irvine, Sally Jordan,

Miranda Kolbe, Bill Kreidler, Pat M. Kuras, John Kyper, Robin Lippincott,

E. G. Martin, Mara Math, Mark McHarry, Duncan Mitchell, Marea Murray, Julie Ogletree, Cindy Patton, Veneita Porter,

Patricia A. Roth, Charley Shively, H.W. Seng, Donald Stone, Maida Tilchen, Tim Walton, Christopher Wittke

INDEXER: Charles Ash

NEWS DEPARTMENT

Editor: Stephanie Poggi*

Local Reporter: Kim Westheimer*

Staff Writer: Chris Bull*

Staff: Scott Brookie, Joanne Brown, Art Cohen, Jim Fauntleroy, Bruce-Michael Gelbert, Chris Guilfooy, Craig Harris, Ann Holder, Stephen Hunt, Sue Hyde, Janice Irvine, John Kyper, Rebecca Lilienfeld,

Kendall Lovett, Jennie McKnight, Bob Nelson, Michelle Nethercott, Mark O'Malley, Sharon Page, Ann Phibbs,

Lyn Rossano, Tatiana Schreiber, Glenn Sitzmann, Denise Sudell, Sharon Vardatira, Nancy Wechsler, Diana Woodall,

Barry Yeoman John Zeh

OFFICE MANAGER/PRISONER PROJ.

Mike Riegle*

Prisoner Project Staff: Debra Davenport,

Freddie Greenfield, Larry Hitt, Tiyo Attallah Salah-El

PHOTOGRAPHERS: Susan Bernstein,

Marie Favorito, Susan Fleischmann,

Marilyn Humphries, Debbie Rich, RINK,

Ellen Shub, Brian Quinby

PROMOTIONS DEPARTMENT

Coordinator: Catherine Lohr*

Microfilm Promoter: Donald Stone

TYPOGRAPHY DEPARTMENT

GCN Typesetter: Ann Fry*

Outside Typesetting Coordinator:

Miranda Kolbe

Staff: Wanda Cummings, Michael Grossman, Amy Groves, Amy Lustig

© 1987, Bromfield Street Educational Foundation, Inc., all rights reserved, reprint by permission only.

Gay Community News is published weekly (except the last week of April, August and December), 49 times per year, with a double issue the last week of June by the Bromfield Street Educational Foundation, Inc., a non-profit corporation. Our office is located at 62 Berkeley Street, Boston, MA 02116. (617) 426-4469. TTY/TDD 426-0332.

Second-class postage paid at Boston, Mass. Annual subscription rate is \$33. ISSN: [0147-0728] Member New England Press Association, Reporters Committee for Freedom of the Press, COSMEP member.

GCN is included in the Alternative Press Index, published quarterly by the Alternative Press Center, Inc., Box 33109, Baltimore, MD 21218.

Volumes 1-13 of GCN are available on microfilm for \$33/volume. Write GCN/Microfilm for more information.

Postmaster: Send address changes to: Gay Community News, 62 Berkeley St., Boston, MA 02116.

Speaking Out

Are You Angry Yet?

By Sherman Hanke

Based upon recent events, I am driven to believe that even the most out-of-touch individuals will soon be involved in the political scene. Until recently, I was one of those "ostrich people" preoccupied with the loud music and pretty people at Tea Dance. Politics was "boring" and had no direct bearing on my life. Making noise where it was needed was always somebody else's beat; they would take care of things. Mine was a laissez faire attitude; I always felt that there was no reason to get involved until I could see the whites of an enemy's eyes. Well, I see them.

We live in a country on the verge of testing all insurance applicants for exposure to a virus about which very little is known, and possibly quarantining people based on the results; a country whose Supreme Court has, in two separate decisions, declared that gay men and lesbians do not share the same rights as other Americans. We live in a state whose governor is more concerned with his race for the presidency than with the people who got him into office in the first place. We subsist in a political environment which is ready to turn its back on us and hope that we quietly die out. In short, WE ARE IN TROUBLE.

Now the rights that we have taken for granted are being questioned by people who would rather we not exist. As long as we continue to remain the invisible minority, the rest of the world will continue to think of us as a small unorganized group of trouble-makers who are best handled by slow asphyxiation.

A quick survey of the media shows that everyone from the Pope to President Reagan bombards us daily with all types of propaganda. We are being attacked in our communities, at our jobs, and in our homes. The noisiest journalists are calling for "health camps," writing about "safety procedures" and for "protecting innocent people from those carrying diseases." Think about that. Innocent people should be protected? Does this mean that people who are sick are guilty? Are they on campaign to spread illness to all of those people out there who are too good to get sick?

Locally, in a piece dated June 4th, Mike Barnicle of the Boston *Globe* comments on how he feels about the mandatory testing of "those seeking to enter this country" for the presence of HIV antibodies. "What's wrong with telling people... that they can't enter the United States because they carry AIDS?" he asks. What is wrong is that the test does not show whether a person "carries AIDS"; it reveals whether he or she has developed antibodies to the HIV virus. In the same way that we carry antibodies to polio, small pox, measles, mumps, and any other virus that we have been exposed to over the course of our lives, people who have been exposed to the HIV virus will produce an antibody to that virus. The fact that our blood contains these antibodies does not indicate that we have these diseases; it means that our bodies have developed a way of protecting themselves from the

virus. Researchers are not entirely sure at this point that the HIV virus is the only virus responsible for AIDS and some suggest that it may not be responsible at all.

The second idea, that all people entering this country would be tested, is also faulty. The current plans are to test anyone who intends to take up residence in the United States. It does not pertain to the tremendous number of tourists who enter this country each year, so the xenophobic, pseudo-liberal supporters of this plan are, like Mike Barnicle, missing a few important facts. According to figures at the Bureau of Immigration and Naturalization, in the year 1985 (the most current statistics available to that department) there were 570,009 immigrants admitted to the United States. This seems like a large number, until we consider that 9,675,650 documented non-immigrants and their tourist dollars were welcomed into our country in that same year. That figure does not include foreign diplomats, Canadians, or any unreported immigrants who might have entered the country without going through Immigration Dept. channels. So, if nine-and-a-half million tourists visit the United States in a year, mandatory testing would actively screen only five percent of the people entering the country. Considering our history of decisions made on economic bases, it is easy to see that precious little will be done to discourage the tourist trade.

In all of this media hysteria the general public is indoctrinated with an important message. It is not one of finding a cure for AIDS, nor of caring for the people who have the disease. It is not even an attempt to educate the populace on how to protect itself from sexually transmitted diseases. The emphasis is on how to protect yourself from the cootie people who would infect you inadvertently and their evil counterparts who would do so deliberately. Try to convince me that it is a loving and caring environment in which we live. I once believed it... and then I woke up.

Sherman Hanke is a self-described "political neophyte" who has been a Boston-area resident for ten years.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the view of the newspaper staff or the advertisers. Write c/o Speaking Out, GCN, 62 Berkeley St., Boston, MA 02116.

Community Voices

thanks to gcn!

time for women firefighters

Dear GCN:

Hello and how's things? Fine I hope! This is just a short letter to tell you at GCN thanks for everything, the paper, ads, books and information packets. I have been gay for many, many years but I kept it to myself. Why? Well, because I was afraid of what people would think of me. But getting GCN has really helped me to understand myself and I must say when I put my ad in the paper I really didn't know what would happen. But now I do have a lot of support from my penpals thanks to GCN!!

I had a lot of friends (gay friends) say nobody wants to write to prisoners. Well, that's not true. And I've got a lot of understanding from my penpals too!

So I say, if you're sitting at home doing nothing and want someone to talk to, someone that can give and take a little moral and immoral support, there are a lot of prisoners that are seeking penpals, so what the hell is a 22¢ stamp when you and someone else can brighten up each other's day! I myself am just coming out after 26 years of hiding myself and I owe a lot of support for that to my GCN penpals.

You are all Great people!

Stay sweet & sexy,
Todd Benson
Box B — 208619
Anamosa, IA 52205

every woman is a whole person

Dear GCN:

I enjoyed Patricia Roth's review of *Sex Work: Writings by Women in the Sex Industry*. However, I take offense at one statement she makes.

Patricia, you say, "I know as she knows that any woman who lives this way, whether working in a massage parlor, or trapped in a marriage, cannot be whole." It deeply saddens me that you draw such a conclusion. Are you saying that housewives and prostitutes are only half people simply because of the paths they have chosen?

You stress throughout your article that the sex industry is fraught with exploitation and that the women involved are discriminated against by police and the courts. Please realize that your reference to these women as less than whole just serves to increase that exploitation. One of the major problems with the sex industry is just that — we do not view prostitutes as whole people, but as something less, so we can justify exploiting them.

I am sure there are many women in this industry who do not FEEL whole. But, it is not our place to make that kind of judgment for them. Each woman, regardless of the path she chooses in her life, is a WHOLE person. If we are, as Rosie Summers says, to "treat each other with respect and dignity," we need to accept each other as whole persons.

Wendall Waters
Jamaica Plain, MA

Dear GCN:

The recent Boston Sunday *Herald* coverage of women firefighters in New York (7/5/87) must have sparked the following thoughts in the minds of many feminists. The local city fire departments do not have any women on their staffs, yet there are women firefighters in major cities in this country. The fire department's persistent holding out in spite of the law and the spirit of the law of this land in regard to equal opportunity and affirmative action is archaic.

Perhaps the periodic outbursts of homophobic behavior—as in the recent attacks against the Boston firefighter, Bob Jackson— and the unprovoked attacks against a few gays walking past the Boylston Street station last year were both scapegoating of a group and symptomatic of a problem within the department.

It's about time we have women firefighters.
Name Withheld on Request

viva shively!

Dear GCN:

Harry Hay is the greatest of all my 20th century gay heroes. I know him from Radical Faerie Gatherings. But "having said that, I have a nagging at the gut level that something is terribly wrong" with his review of Charley Shively's book. Don't let Harry's non-review keep you from an extraordinary book. I hoped to find new dimensions to the gay past and to a poet I have loved since childhood. I found both.

soul of a poet to his study of Whitman. I prefer the soul of a poet to those of prosaic historians more interested in developing some slight variation on middle class orthodoxies (and in protecting what they claim as their turf) than in new ideas or enlightenment. In my academic life, I have known a few imaginative people in every discipline. But all too many academics, historians or not, are colossal bureaucratic bores. Imaginative gays in every academic specialty have something to contribute to our understanding of the gay past, present and future. They need not treat academic bureaucratic boundaries with more reverence than they deserve.

Charley is in touch with his roots. He does not deny them as academics who "rise" from the working class often do. Instead, he *uses* his working class understandings in interpreting a working class poet and his lovers. This may upset some. History nowadays is dominated by the middle class. The working class is supposed to shut up and listen. How much does Harry Hay *really* understand about the working class of either the 19th or the 20th century — especially in the context of small towns, the farm, or the frontier?

Charley Shively is earthy. He does not apologize for any of his erotic tastes. Nor does he ignore the evidence in Whitman's case that there might be parallels. Perhaps he goes "too far" at times. But was Whitman really a spirit devoid of flesh? Viva Shively!

Robert McNee
Cincinnati, OH

SUBSCRIBE



GAYCOMMUNITYNEWS

Name _____ Address _____

City _____ State _____ Zip _____

New Subscription ☐ Renewal ☐

1 year \$33 \$ _____

25 weeks \$20 \$ _____

25 weeks/low income \$12 \$ _____

I would like to contribute towards a free subscription for a lesbian or gay prisoner \$ _____

Enclosed is my check or money order for \$ _____

These rates are for subscriptions within the USA. Institutional rate: \$40 per year. Add 50% for foreign, including Canada. Amounts received in excess will be considered donations, which are greatly appreciated.

Mail to GCN Subscriptions, 62 Berkeley Street, Boston, MA 02116

GCN is published by a non-profit educational foundation

DLC

DAVID L. COLLINS, C.L.U.

Insurance for all your needs

Suite 830
50 Congress St.
Boston, MA 02109

Orleans/Bewster
Office Park
E. Orleans, MA 02643
255-2600

Call toll-free 1-800-352-3185



634 MASS. AVE., CAMBRIDGE
491-4110

*Minerva
Graphics*

DESIGN
PRINTING
TYPESETTING
TELECOMMUNICATIONS

LET US HELP
YOU PREPARE
RESUMES, NEWSLETTERS,
BROCHURES, BOOKS, TABLOIDS, CAMPAIGN LITERATURE,
CONFERENCE LITERATURE, FORMS, FLYERS, MENUS, RATE CARDS,
ANNUAL REPORTS, LETTERHEADS, ENVELOPES, BUSINESS CARDS,
ANNOUNCEMENTS, ETC.

HELPFUL HEALTHCARE



**FENWAY COMMUNITY
HEALTH CENTER**

- Sexually Transmitted Disease •
- HIV Education & Testing Program •
- General Medicine • Women's Health •
- Alternative Insemination • Mental Health •
- Gay & Lesbian Victim Recovery Program •
- Nutrition • Dermatology • Geriatrics •
- Podiatry •

by appointment

267-7573

HIV 267-0159

Fenway Community Health Center 16 Haviland St., Boston, MA 02115

15 YEARS SERVING THE GAY AND LESBIAN COMMUNITY

- quality care • research • health education •
- confidential •

GENERAL
DENTISTRY

**JOHN C. BARNA, DMD
AMY D. WETTER, R.D.H**

790 BOYLSTON STREET
10 FAIRFIELD PLAZA
BOSTON, MA 02199
(617) 353-1500



**COUNSELING
FOR WOMEN**

Individual, Couple & Group
Counseling

Call 247-4861, ext. 58

520 Commonwealth Avenue
Kenmore Square
Sliding Scale Fee
Health Insurance Accepted

Betty Gibson

ASSOCIATES, INC.

Residential Real Estate

JAMES DOWALIBY
Sales Associate

249 Adams Street
Dorchester, MA 02122

Office:
(617) 825-8200

617-776-5866

Somerville, Mass.

Lynne S. Brandon, Ph.D.
**FINANCIAL
MANAGEMENT**

Long-range Planning, State Contracting,
Budgeting, Staff Training & Supervision,
Conversion to Computerized Systems

- Non-Profit Agencies
- Small Businesses
- Sole Proprietors

DOWNTOWN
12 LaGrange Cafe 538-7037

Brunch

—Boston Herald

As You Like It

Bakery & Coffeeshop

homemade pastries • croissants • fresh breads daily
fresh brewed coffee • decaf • teas
18 Lebanon Street • Maplewood Square • Malden
397-0636



**pain relief
myotherapy
associates**

trigger point myotherapy
for the relief of: back-
pain • neck and should-
er pain • headaches •
sciatica • sports injuries
• etc.

**894-9430
waltham, ma**

VIDA K. BERKOWITZ
ATTORNEY AT LAW
In Practice Since 1975

General Practice

- Family Law
- Real Estate Transfers
- Consumer/Small Business

Employment

- Discrimination
- Unemployment
- Worker's Comp.

52 Western Ave., Camb., MA 02139 (617) 876-7099

**Active, Goal-oriented
Therapy for Anxiety**

**behavior
associates**

Specializing in short-term,
problem-focused therapy.

Boston 45 Newbury St. 262-9166
Danvers 5 Elm St. 774-0142
Cambridge 51 Brattle St. m. Arlington T

For individuals with anxieties over AIDS-related life-style
changes, other fears, or problems with shyness or coming
out, we develop an individual program of therapy and en-
courage them to evaluate their own progress toward very
specific goals. Our licensed staff consists of psychologists,
social workers, and psychiatrists. For information call
262-9116.

Information-Evaluation-Referral Service
Insurance accepted

Insurance **AUTO** Insurance

**CALL AND COMPARE
BEFORE YOU BUY**

- ★ No Service Fees — Ever! ★
- ★ Rates Quoted Over the Phone ★
- ★ Same Day Registration Service ★
- ★ Convenient Monthly Payment Plans ★
- ★ Cancelled Policies Replaced ★

BROOKLINE
241 Washington St.

731-1015

ROSLINDALE
4521 Washington St.

323-0800

ALLSTON
168a Brighton Ave.

782-0400

Our offices are staffed with friendly, knowledgeable
people to answer all your questions.

CALL THE
INSURANCE PROFESSIONALS FIRST

**KUNEVICH & LAU
INSURANCE AGENCY, INC.**

**TEN PERCENT
REVUE**

WORDS AND MUSIC BY

**TOM WILSON WEINBERG
GIFFORD HOUSE CABARET**

PROVINCETOWN

NIGHTLY at 8:00 PM (except Tuesdays)



**Through
September 7**

Reservations:
(617) 487-0688

*Have you heard?
Everyone's
talking about
Ten Percent
Revue!*

Ellen Shub

Black Woman's Stories Cross Ocean Barriers

The Threshing Floor: Short Stories

Barbara Burford
Firebrand Books, Ithaca, 1987
\$7.95 paper, 210 pp.

Reviewed by Cheryl Clarke

What does it mean to call oneself a Black British lesbian writer? Perhaps the answers are "cruel enough to stop the blood," as Alice Walker writes in *In Search of Our Mothers' Gardens*, in response to her own question, "What did it mean for a black woman to be an artist in our grandmother's time?" Perhaps not. One answer I know is cruel enough, i.e., lesbians are not supposed to reveal their lives their experiences, their perspectives, especially Black lesbians. Though I found reading it a wonderful experience, I feel uneasy reviewing Barbara Burford's book of short stories, *The Threshing Floor*. I don't know her cultural references, except those I assume are comparable to mine: living in a country inimical to Black women artists, where racism and racist institutions abound and abide. So, I'm docile. I let her teach me. Through her I try to hear the voices of other Black women in the Diaspora.

Originally published in London by Sheba Publishers in 1986, *The Threshing Floor* is an ambitious work, and Barbara Burford is a capable writer. Her style is resilient and imagistic, sometimes densely descriptive and sometimes spare and concise. Her characters are sometimes familiar and sometimes exquisitely bizarre and fantastic. And, in all but one of the stories, the identification of the Black female experience is very present. I appreciated her depiction of class issues, a commitment she shares with her Afro-American sister fiction writers. I was most excited by the diversity of her ideas and characters. Her work is intellectually challenging.

The Threshing Floor is comprised of seven short stories, each as complex as the last — regardless of length, flaw or presentation. Her major themes are loneliness, community with women, personal triumph over familial/social/political repression, race, class, lesbianism and the fantastic. In fact, fantasy is a major mode in four of the stories. This is most definitely a feminist work. While only one of the stories is an explicitly lesbian story, and one implicitly lesbian, Burford underpins the stories with a clear lesbian aesthetic, i.e., enrichment of women by women.

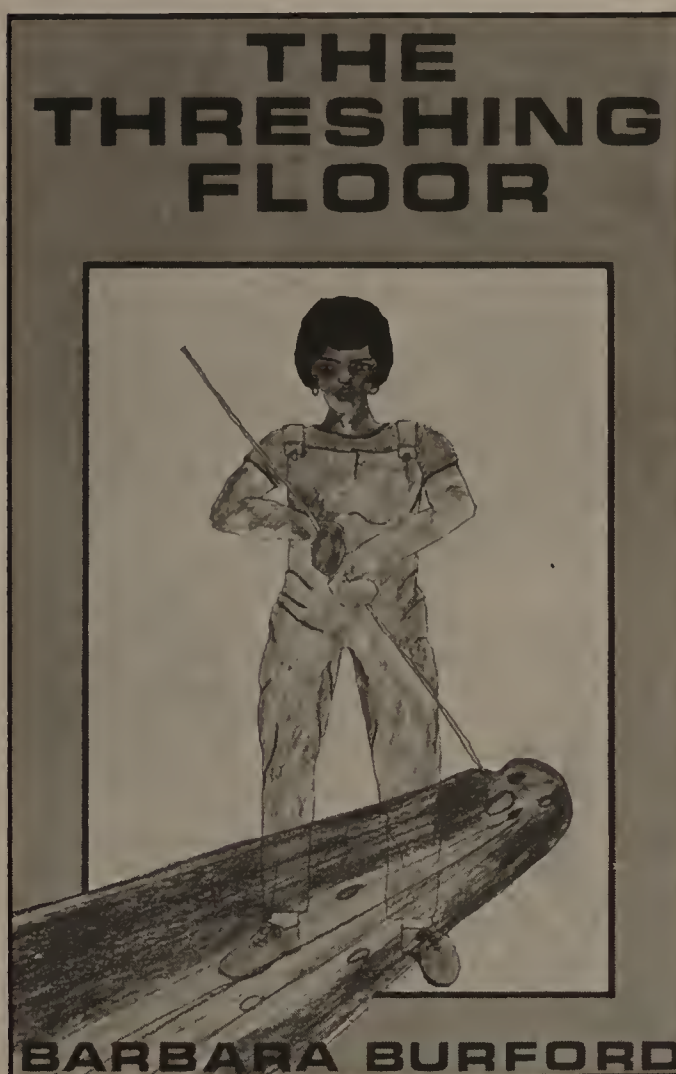
"The Threshing Floor" — 125 pages and the longest story of the collection — is her most ambitious and most flawed story. It's the story of Hannah, a Black woman glass blower, and her recovery from grief over the death of her lover, a white woman and established poet. Hannah is also a partner in a gallery with several other women, white. Her community is mostly white; many of her friends are *straight*. The story is replete with interpersonal conflicts — conflicts over others' expectations of Hannah and Hannah's expectations of herself. The writing is intense and compelling, the descriptions sensuous, sensory, and vivid:

The air seemed heavier, spiced, soporific. At last, the narrow road on the left, angling up along the slopes, little gaps in its curved swoops giving cameo glimpses of the valley wavering in the afternoon heat. (p. 91)

And sometimes they are a little heavy-handed and abstract: "Beyond her arm, with the pale indentations of Heather's strong fingers now filling with a red to rival sunflush on its outer edge..." (p. 95)

The major conflict of the story is that between Hannah and Caro, the only other Black woman who works for the gallery. Caro introduces Hannah to her friend, Marah, a Black woman and, like Caro, *straight*. Hannah and Marah are attracted to one another. When Caro discovers Hannah's interest, she expresses her homophobia in an accusation that Hannah would prevent Marah from having a baby were Hannah to seduce her into a relationship. But Burford seems to tire of her characters three-quarters of the way through, and the plot dissipates into a Hollywood denouement: girl gets girl and they live "happily every after." But one should read the story for no other reason than to experience Burford's expansive description of the process of glassblowing.

"A Time for Every Purpose" is a mythic fantasy. There are two alternating first-person narrative voices: that of Liranyeh, a witch-woman, and Wineygo, a warrior-woman. Wineygo has been forcibly impregnated by the ruler of her region, Ser Yassin, whose family wealth can only be inherited by a daughter. A matriarchal irony. Wineygo escapes during her pregnancy, bears a daughter, and leaves her with her mother. Ser Yassin and his forces stalk Wineygo to the region where she encounters Liranyeh. Wineygo, described as a "big woman" (p. 59), is set on vengeance and captures Ser Yassin and castrates him.



Though she and Liranyeh have been at odds due to Liranyeh's protective interventions, a bond develops between them, and they agree to reunite the following spring. This implicitly lesbian fantasy is the best-wrought story of the collection.

The other stories address the everyday issues of Black women living in Britain, and they teach the consequences and the necessity of dreams and fantasies.

Hunter & Bernstein Biographies Fail their Subjects

Alberta Hunter: A Celebration in Blues

Frank C. Taylor with Gerald Cook
McGraw Hill, New York, 1987
\$17.95, 311 pp.

Bernstein: A Biography

Joan Peyser
Wm. Morrow, New York, 1987
\$22.95, 479 pp.

Reviewed by Robin Lippincott

"Life consists in personality," Virginia Woolf wrote in an essay on biography, and "in order that the light of personality may shine through, facts must be manipulated; some must be brightened; others, shaded; yet in the process, they must never lose their integrity." "A perpetual marriage of granite and rainbow," she called the art of biography. Neither of the biographies reviewed here succeeds: one errs in not manipulating the facts enough, and the other fails because it manipulates too much. Together, the two books do say something about the difficulty of being "out" and successful in the music business. Alberta Hunter remained closeted throughout her 89 years. Her biography, compiled from interviews recorded during the last five months of her life, has this to say on the subject: "Alberta did everything to conceal this preference all her life. In her mind lesbianism tarnished the image of propriety and respectability she struggled so hard to achieve." But irreverent Leonard Bernstein did come out publicly, at the height of the gay liberation movement in the late '60s. But that was after he had achieved world-wide fame, praise and power, and after he had married and fathered three children.

Alberta Hunter: A Celebration in Blues is written by Frank C. Taylor, a journalist, with Gerald Cook, Hunter's pianist and longtime friend. Taylor is clearly a devoted fan, and perhaps because of this remains very much on the outside, skimming the surface of facts — from Alberta's birth in Memphis, Tennessee in 1895, through her move to Chicago at 16, where she got her start singing, and on through her writing Bessie Smith's

"Dreaming the Sky Down" is the story of Donna, whose fantasies of flying do come true and help her transcend the racism of her school gym teacher. Passed over in promotions for the white men she's trained, Dorothy is the middle-aged secretary and heroine of "Pinstripe Summer" who finally decides to end her cloistered existence by going to a beautiful valley she passes everyday on her way to work. She has also developed a friendship with Willoughby, a young, assertive Black woman, implicitly a lesbian, hired by Dorothy's company to teach her to use the computer. "He Said" is the story of Bev, a young, Black woman, pregnant, disowned by her family, abandoned by her boyfriend, and living on low wages. She is taken under wing by Merle, a neighbor, independent, probably a lesbian, who helps Bev learn to make her own decisions. In spite of the pressures from a racist clinic physician and Merle's counselling against impracticality, Bev decides not to have an abortion.

"Miss Jessie" and "Coming of Age" are companion pieces. "Miss Jessie" is a rather gothic story of a Jamaican cleaning woman who offers young, white, derelict men the comforts of her home, which she's made into a "little Jamaica" (p. 48); she then kills them in some kind of ritual sacrifice. "Coming of Age" is the story of Pearl, described as having "a lifetime of hard physical toil behind her" (p. 52), three failed relationships with men, and one close woman friend who died years before Pearl retires. Each Sunday, the arthritic Pearl gropes her way by bus to the museum to muse over the African artifacts and exhibits. She mourns what she calls the theft by Europeans and the fact that Black people still do not have access to our history. Both stories illustrate the dangers of being disconnected from one's roots: Miss Jessie exemplifies an extreme over-identification with one's culture of origin; and Pearl's statement, "But they [white people] don't see us and *we* don't see us" reveals the more commonplace, insidious pathology of cultural amnesia.

I am impressed with Burford's fiction. I want more. She is an important voice for Black women — all over the Diaspora — and an important voice for Black lesbians. Welcome.

first hit, "Down Hearted Blues," to her success on the stage in London, starring opposite Paul Robeson in *Show Boat*. Taylor is very good at recapturing Paris as it was then, a place where Black performers were not only *not* discriminated against, but where they were welcomed, celebrated and enjoyed. He mentions the important figures of the day, Bricktop, Josephine Baker, and Ethel Waters ("Alberta recoiled every time a lesbian performer like Ethel Waters fought with one of her girlfriends in public"), but Taylor loses track of Alberta herself. For the most part we remain on the outside of Hunter's life, never understanding motivation, *why*, which 89-year-old Hunter's revisionist mentality doesn't help. Why doesn't Taylor explore what he calls Hunter's "convenient" inability to remember risqué lyrics to songs she had sung? Why did Hunter keep so much to herself, refusing to hang around with her fellow performers? And why was she so obsessed with respectability? Taylor neither asks nor answers these questions, and so Hunter eludes both him and the reader.

Throughout the '40s and '50s, her career on the wane, Hunter performed throughout the world for the USO, but by 1955 she had to file for unemployment. As a result of her mother's death and her failing career, she became interested in nursing, and in 1956, subtracted twelve years from her age and entered nursing school. For the next twenty years, in what is perhaps the most fascinating chapter of her life, Alberta Hunter worked as a nurse at Goldwater Hospital on Roosevelt Island in New York. But in 1977, when her true age (82) was discovered, Hunter was forced to retire. Soon after, at a party given in honor of her friend Mabel Mercer, Hunter was rediscovered and booked for a gig at "The Cookery" in the Village, and the rest is history. Highly acclaimed, she went on to film, television and concert work, until her death at 89 in 1984.

Often disappointed by the Alberta Hunter I met (or didn't meet) in Frank C. Taylor's biography, I realized that the persona Hunter chose to present onstage was probably closest in spirit to Hunter herself: wearing dangling earrings, a skirt and gypsy blouse, slapping her hand on her thigh as she sang and throwing in an improvised "I'm talkin' to ya." She preached — always — the power of a positive outlook;

Continued on Book Review page 8

Lighting the Dark Ages of Gay/Lesbian History

The Gay Past

Salvatore J. Licata and Robert P. Petersen, editors
Harrington Park Press, New York, 1987
\$11.95 paper, 224 pp.

Reviewed by Laure Argiri

One thing gay culture still lacks is a sense of its intermediate past, a full and accurate accounting of daily life between the good gone days of classical antiquity and the beginning of the gay liberation movement. That's one hell of a time gap, and for the most part the success stories are untold; being caught led to notoriety, and then to worse. Histories record the extremes, the high accomplishment and the abundant victimization. Official court documents have always supplied plenty of evidence where the latter is concerned: more than you ever wanted to know about unlucky folks surprised in the act, and hung, burned, dismembered or disfigured. Medieval history can leave you with the idea that sadomasochism evolved in response to that era's disregard for pain, and to what daily life, with nauseating frequency, provided.

The Gay Past supplies some material probably new to many of us. Two essays negate the idea that female inferiority, in the medieval mind, made lesbian attachments and practices inconsequential. Louis Crompton's "The Myth of Lesbian Impunity" covers 1260-1791. He points out that while lesbian relations were not specifically criminalized under Henry VIII's 1533 statute, England was the exception. The 287 A.D. *lex foedissimam* of Diocletian and Maximian was the basis for capital penalties under Spanish, Swiss, German, French, and Italian law. A French code of 1270 is illustrative in savagery:

He who has been proved to be a sodomite must lose his testicles. And if he does it a second time, he must lose his member. And if he does it a third time, he must be burned.

A woman who does this shall lose her member each time, and on the third must be burned.

The third degree would rarely have been necessary, even if possible in the case of women, for the victim

probably would expire of hemorrhage or blood-poisoning after the first mutilation. In effect, it was not merely a sentence of death, but of death by torture.

Medieval lesbianism was a choice which had as much to do with power as with sexual affinity. Crompton gives us stories of medieval women who chose to leave their homes and feminine identities behind, surfacing in new locales in convincing male drag, with masculine names and the intention of living out their lives as men in everything except anatomy. The penalties for this were atrocious. But if the ruse succeeded, it made the difference between life as chattel and life as a human with at least nominal control over one's destiny. Moreover, there were circumstances in one's favor: general sexual ignorance, and the fact that malnutrition made both sexes much smaller than the modern man and woman. A fairly tall woman could pass as a slender man of low medium height; the same underfeeding could also stunt the secondary sexual characteristics, and medieval paintings, especially German ones, portray remarkably delicate-boned and androgynous people of both sexes whom one can imagine very effective in drag. The temptation for an ambitious woman is imaginable, and the counterfeit may have gone undetected in many unrecorded instances; the happier stories never became a matter of public record. Sex and discovery, in that order, led to arrest. Some women attempted to lead a man's life complete with marriage. These venturesome ones were in a singularly delicate position, dependent on the sexual ignorance or absolute goodwill of their wives.

The second essay in *The Gay Past*, a 1721 West Prussian record translated and annotated by Brigitte Eriksson, details such a case. Catharina Margaretha Linck, alias Anastasius Lagrantius Rosenstengl, married Catharina Margaretha Muhlhahn in 1717. The latter Catharina, literally kept in the dark and serviced with an adeptly-made leather prosthesis, took until mid-1718 to realize that her husband was unusual. "Anastasius" apparently led her through a varied and imaginative sexual programme in the dark, but she became suspicious because her husband could not piss as far as other men could. Inspecting him one day as he laughed, but if the affair had occurred a few years

slept soundly, she found that "his" appendage was an artificial one and that otherwise "he" resembled her in every important way. Instead of being grateful for her reprieve from the dangers of childbirth and the passel of brats a male husband would have conferred upon her, she determined to free herself. Anastasius was undone with the collusion of his wife and mother-in-law, an undoing that culminated in hanging.

The legal hair-splitting over the leather object and the exotic ways in which it was wielded make for grim earlier, in the midst of a more religious period, it is likely that Anastasius would have been charged with heresy and burned. Encroaching upon male privilege, "changing the device of one's sex," was frequently punished as severely as witchcraft or heresy. Catharina Muhlhahn got off with three years in prison and banishment because she had been duped, and more importantly, because the Prussian authorities did not consider oral intercourse with a leather instrument technical sodomy.

Other essays in *The Gay Past* concern technicalities of this kind in various historical periods and attempts at legal regulation of the same. There is also material on gays in Nazi concentration camps, along with other historical material available elsewhere but useful to have gathered in one volume.

One unique source in this volume is Martin Duberman's "Writhing Bedfellows." The two letters featured in this essay date from 1826. Gay history has never been so effectively hidden as in the early nineteenth century, and U.S. sources from that period are even rarer than English ones. Duberman has done us the favor of ferreting out two letters written by Jeffrey Withers, who was twenty-two years old in 1826, to his friend Jim Hammond. These letters discuss some of the intimate details of the Withers-Hammond affair with great and guilt-free verve. Jeffrey Withers grew up to be a judge in the South Carolina Court of Appeals, and Jim Hammond became a member of Congress, senator, and South Carolina governor. These letters, concealed from public view for a hundred and fifty years, tell one of the few happy stories and make this collection worthwhile even if you have no use for the rest of its contents. Jeffrey Withers and Jim Hammond were two people who passed Go and didn't go to jail.

U.S. & European Movements Compared

The Rise of a Gay and Lesbian Movement

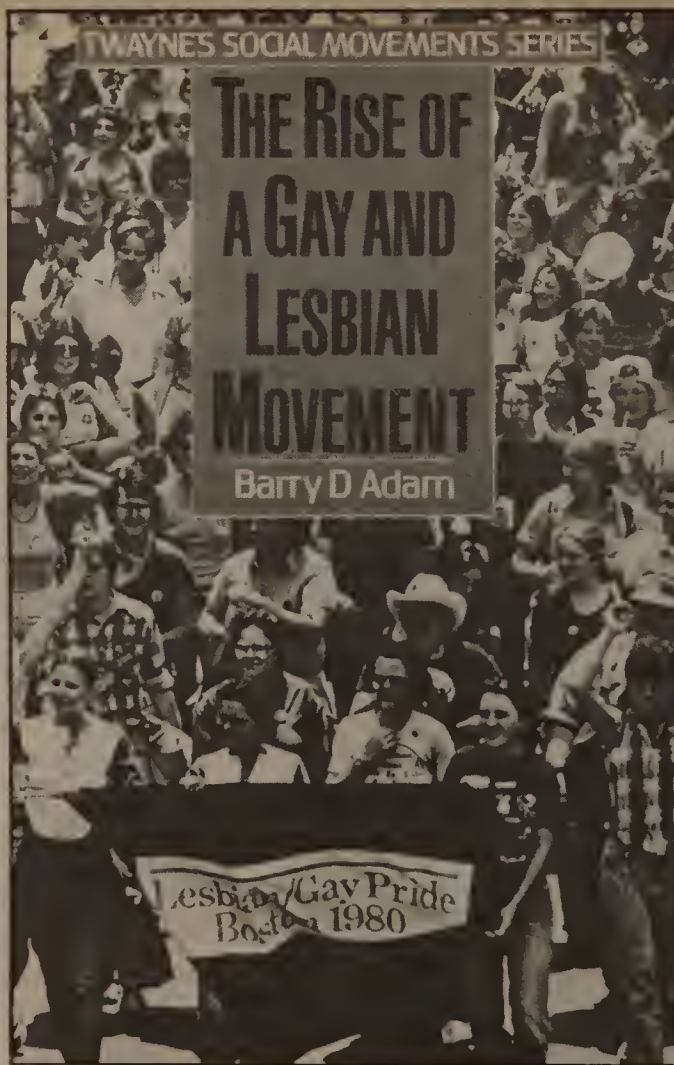
Barry D. Adam
Twayne Publishers, Boston, 1987
\$8.95 paper, 181 pp., indexed, footnoted

Reviewed by Cindy Patton

Information about the lesbian and gay experience has proliferated in the post-Stonewall era. Mass market novels, academic works, and various journals are devoted to explaining the myriad aspects of homosexuality. So many newspapers exist in the U.S. that a lesbian and gay press association was formed. This two-decade-long publishing spree leaves most students of gay and lesbian life stumped for a way to keep abreast of current events, newly unearthed history, and theoretical innovations. *The Rise of a Gay and Lesbian Movement* stands as an excellent survey of the key social and historical changes experienced by the twentieth century organized homosexual world.

The greatest strength of Adam's book is the incorporation of material about gay and lesbian organizing around the world, especially in Europe. The U.S. gay movement has been uniquely isolationist, increasingly so since the advent of the AIDS crisis. Adam's chapters on pre-WWII European gay organizing, though not new material, are weighted equally with U.S. organizing of the same period. Later chapters show the similarities and differences in Western societies in the post-Stonewall era, a period which is too often depicted as derivative of the U.S. experience.

Several issues emerge when the U.S. and European histories are compared. First, the New Right forced strategic responses and a pessimistic tone on gay liberation organizing in the Anglo countries, unlike more militant continental Europe, where the New Right has gained little political credibility. Adam argues that coping with the New Right has resulted in a retreat to an assimilationist type of organizing that risks the danger of selling out less acceptable-looking or -acting members. He also maintains that the assimilationist periods of gay (and other minority) organizing are characterized by less willingness to form coalitions with other minorities, and less articulation of the interconnection between different forms of



presentation is that lesbians and gay men have fared much better in social-democratic coalition governments than in either the U.S. two-party democracy or under state communism. He attributes this to the involvement of lesbians and gay men in coalitions that promoted a broad, inclusive social agenda — including sexuality issues — and to the ongoing need for minority group cooperation in coalition governments. He argues that even in the U.S. lesbians and gays who have been elected to office have done so by creating an agenda that addresses the needs of many disenfranchised

oppression.

The second glaring conclusion of this comparative groups. Adam details the kinds of reforms won in the European systems where rights are initially sometimes harder to win, but less likely to be reversed.

Adam is critical of the ability of lesbians and gay men to work together unless they are confronted with a crisis. His histories of gender splits in the movement accurately reflect the material written to date. Hardly anyone — and Adam's survey reflects this — has examined the experience of lesbians and gay men in Boston, Philadelphia, or the several other middle-sized U.S. and European cities where we have traditionally worked in tenured, gender-mixed groups, and had longer and stronger coalitions with other minorities. Future historians would do a service by unearthing the experience in these smaller ghettos to explain what conditions promote greater unity, and at least in Boston, greater long-term integration into the establishment political process.

Adam's most interesting contribution is a call for more analysis of and activism in "media." Having read an enormous amount of gay and lesbian source material in half a dozen languages, Adam is keenly aware of the power of images and words, and the fragility of the lesbian and gay counter-text. He highlights the difference between the capitalist-owned and -dominated media of the U.S. and the "public" media in the social-democratic European countries. He suggests

The ongoing task of women and gay people, as well as many other subordinated peoples, can only be to push for the democratization of the communication industry in order to overcome the capitalist or state administration of ideas and to critique media discourses so deeply infused with masochism, militarism, and consumerism. While American television viewers can watch men killing men every hour in the name of entertainment, men expressing open affection toward one another remains largely taboo! (p.152)

Overall, the book contains little new material, although it arranges it in a summary format not available in any other single volume. It presumes a basic familiarity with lesbian and gay history, but would be an excellent text for college students or study groups seeking a broad overview of the social history of contemporary lesbian and gay organizing.

GCN BOOK REVIEW

Letters Between Friends Capture Wit & Wisdom

The Web

Andrew Harvey
Houghton Mifflin Company, Boston, 1987
\$16.95, 269 pp.

Reviewed by Edmund Carlevale

Andrew Harvey's *The Web*, the second novel in a trilogy which began triumphantly with last year's *Burning Houses*, manages the impossible trick of matching the wit and deepening the focus of the first. If you haven't yet read *Burning Houses*, do so pronto. Therein you will meet Charles, Anna and Adolphe, an unholy trinity waging battle against life's oldest problems — death, love and the meaning of it all. They're in Paris. Charles has just finished a new novel and is reading it to Adolphe, an aging film director the camp of which Liberace never even dreamt.

Suddenly he screamed. 'My dear, your clothes! Their full horror has just registered. Black on fawn. You've never known how to dress but this is insanity. Take them off. Don't look at me like that. You know I don't have designs. I just insist that you change into one of my robes. When you red to me, I want it to be as a good imitation of young god and not a bad imitation of David Bowie, himself a bad imitation. Don't worry, I'm not going to have you Greek and naked. You'll be Mesopotamian. I've got the perfect thing.'

He returns with a flimsy read robe left by a Texan oil executive. "A bore but deliciously violent."

"I thought you've renounced sex?"

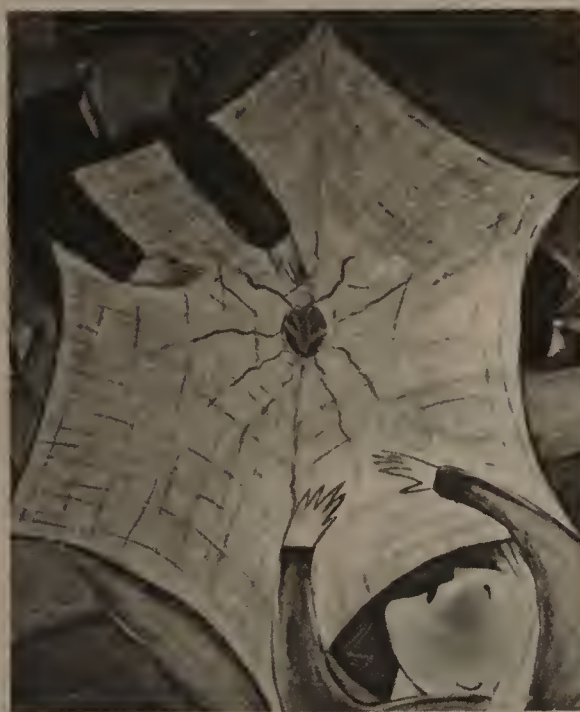
"Nothing as one dimensional. I've transcended it. But I like to go back to it sometimes just to see it's the same as it was."

So Charles reads his novel, Adolphe ad-libs, one bringing love and life, the other his love of life, to a drama immeasurably rich in wit and wisdom. Author Harvey, with seven collections of poetry, three translations and a classic travel book all under his literary belt (and he's a mere thirty-five), here launches himself, after a first novel which was merely good, as one of the most exciting writers in the business.

ANDREW HARVEY

THE WEB

A N O V E L



BY THE AUTHOR OF BURNING HOUSES

The Web opens with Charles opening a letter from an ex-lover's mother, informing him that Richard, the ex, has poofed into thin air and could Charles toddle over to the States to find him? Yes, he could, but with all the ambivalence he brings to even a stroll through the Tuileries. Anna is packing up her flat in the Rue Jacob, off for a winter in India, "to break with the old Anna who is boring me to death." Only Adolphe remains in his fabulously rococo palazzo, surrounded by buddhas, draped in a new gown each evening,

savoring Callas. The three *enfant terribles* communicate by letter.

What Harvey maintains in *The Web* is the show of it all. Almost everything he does is calculated to show off a fresh aspect of his talent — his control, his range, his wit. Using an epistolary format, the novel allows each character's voice an even clearer hearing than in the first go-round. Charles, a bit of a drudge, would be just another Michael York if Adolphe weren't there to nudge him into emotion. Anna, she of the St. Laurent evening gowns and the Dorothy Parker putdowns, is marvelously taken with her glamorous bitterness but is also searching for an Answer. Her success in India climaxes the novel.

What distinguishes Harvey from other talented writers — David Leavett comes quickest to mind — are the questions he asks. His writing, so clever and chit-chat, has a hard-edged contemporaneity. Adolphe is dying. Charles is again in love, but for all his Byronian blather, is his old frigid self. And Anna is trying to figure out the meaning of life. These questions are not background chatter; they are the central debate of the book, and each answer comments on, interweaves with the other. This is the "web" Harvey's title refers to, the mechanism by which we build and regulate our lives.

From India Anna writes:

I have discovered something frightening — I want neither the Eastern nor the Western way of life. So, where the hell does one go from here? I cannot go back to *la vie parisienne*; I cannot run, singing bhajans, into the plump arms of Sri Ramaji. I can no longer go to parties hoping to find The Man; nor can I sit by the river here repressing my sexuality and thinking of the light at the center of the lotus. Both the Western and the Eastern ways of life seem finished, faded, over. . . ."

Here Harvey presents the problems without providing much in the way of answers. That is as it should be — his third entry, which he has just begun to write, can tend to that. If he hasn't yet provided guidance, he has supplied company, and in these dark days of Ollie North's ascendancy and Bess Myerson's eclipse, company through the madness is much to be thankful for.

Incest: "Being a child, being small is not guilty"

This is About Incest

Margaret Randall
Firebrand Books, Ithaca, 1987
\$7.95 paper, 72 pp.

Reviewed by Patricia A. Roth

There are books that save lives. This is one of them. Margaret Randall, a woman of exemplary courage, whose long-time activism in Latin American progressive movements has caused the U.S. government to mount massive efforts toward her deportation, has probably not committed a braver act — nor a more revolutionary one — than to write and have published this book.

Despite the climate of increasing openness about childhood sexual abuse that has developed in the last few years, an understandably small list of writings about women's personal experiences with incest and molestation has emerged. Anthologies such as *I Never Told Anyone*, edited by Ellen Bass, have stood as landmark publications, passed from friend to friend, therapist to client, and vice-versa, sister to sister.

Randall has taken us one step further. Not just a brief essay about the abuse she suffered at the hands of her grandfather, this small volume, shaped with a poet's craft, allows the reader to re-trace, with the adult Randall as guide and interpreter, the path the small Margaret once had to tread. For Randall, as well as many of her readers, the journey taken again becomes both healing and redemptive.

The book begins where all such journeys begin: the first of a series of short, titled sections is called "This is About the Language." Quoting Audre Lorde, Randall pays homage to the power of the spoken and

the written word; language, she further reminds us, may help to unlock unspeakable memories, and will certainly push against societal prohibitions toward telling the truth.

Succeeding sections wind through the minefield of Margaret's childhood, the sexual abuse by her upright Christian Science practitioner grandfather, her own blockage of the memories, the development of a serious and debilitating phobia of mushrooms, and her first halting steps toward the retrieval of memory and thereby self. Such a process, as one of her poems reminds us — "raking through memory/ The rake's sharp teeth furrow my belief in shadows" — may be fraught with terror, yet, if one is to "come whole," cannot be denied.

Empowerment for Randall, as she began to plumb the depths of both the past and her own pain, was found in the forms of feminism and therapy, and with the exercise of her own creative gifts. With the support of her therapist, to whom the book is dedicated, Randall began to write poetry and prose, searching amongst family memorabilia for old letters and photographs, to begin to reclaim images that would help her get beyond intellectualization to where the truth lives. Her skill as a photographer became a healing tool as well: the book contains her series of photographs in which images of the dreaded mushrooms (revealed by therapy to be her grandfather's phallus) are superimposed over pictures of her abuser, herself as a child, by a one-eyed teddy bear or a life-sized "doll" — a woman's body with sharp spikes emerging from the throat — until, finally, they rest by a goddess statue placed by the telephone, her lifeline for support.

Besides this rich tapestry, which evokes for us what words cannot, Randall evokes *from* words, in a section of her own extraordinary poems, an even deeper exhumation of horror and, finally, transformation. The small, lone Margaret asks, "If I tell my story/ will the quail and the sage/ take note?" The grown-up Randall declaims, "Listen. Before you die your death again in me/ I will break your hands my way, see the world/ Shriveled./ Reverse the power." The political Randall insists, "Jewish is not guilty./ Poor is not guilty./ Black is not guilty./ Being a child, being small is not guilty." The spiritually empowered Randall speaks, in a poem to "Coatlucue," the Aztec goddess, "My hands come up for air, breathing/ their own pulse./ The skulls of my necktie have scattered on a heavy sea."

Such a volume would be of immense value were it

simply a straightforward recounting of what one woman's childhood sexual abuse was and is. *This is About Incest* achieves, however, much more. Randall's work in photography, in poetry, in prose — of the sort Lorde has called "biomythography" — forms a coherent whole which stands, by any definition, as art. Throughout this text, form is content, content form. Short pieces, short lines, bold, direct titles which state what "this is . . ." let the reader know what breaking through, for Randall, was like. As poet and photographer, her astonishing use of image carries much of the weight of her real-life journey. Hands, for example, as a symbol, both as a visual and a word choice, are central; hands hurt — and hands take power and heal.

Rarely has a published work given such a complete representation of story-telling as spiritual/psychic salvation. Randall tells us, explicitly, what happened to her as a child, and then, what as an adult, she did about it. By so doing, she renders the whole experience fully accessible. As art, this work qualifies. As women's art, it especially qualifies: like bread, or a quilt, it is meant for our use.



Margaret Randall

Book Shorts

Death Rush: Poppers and AIDS

John Lauritsen and Hank Wilson
Pagan Press, New York, 1986
\$3.95 paper, 64 pp.

Long before the AIDS epidemic, I had become very suspicious of commercially-vended nitrite inhalants, commonly called "poppers." Coming out in 1970, I had been initially exposed to what I would later come to call "the real stuff"—amyl nitrite, a medical inhalant initially popularized (so I'm told) by President Eisenhower in the 1950s after his heart attacks. During sex I would occasionally be given what was purportedly amyl: It had a not-unpleasant odor, and gave me a mellow, "floating" rush. It did not seem to have any after-effects.

But amyl's unauthorized popularity led to its being restricted as a prescription drug. A couple of years into the 1970s, commercial poppers began to be sold under brand names like "Rush," "Locker Room," and "Bolt." Instead of containing amyl, however, they were composed of *isobutyl* nitrite. Incongruously, they were marketed as "room odorizers"—a ridiculous term considering their smell, but one designed to evade the regulation required of commercial drugs in the United States.

I did not enjoy this kind of popper as much as I liked amyl: they generally had a sharp, acrid odor that irritated my nose. Too, I often had headaches and felt vaguely "hung over" afterward.

For a while, Rush would advertise regularly in *GCN*, with a comic strip format that was considerably more interesting than the usual run of poppers ads. Its brilliant red and yellow label was also distinctive, so much so that on one occasion signs for a gay candidate for San Francisco Community College Board used this color scheme as a subliminal reinforcement. My doubts about poppers began to multiply when Rush ran an ad for individuals willing to testify before a committee of the Connecticut state legislature, under penalty for perjury, that they used this substance *only* as a room odorizer. I often wondered if anyone was foolish, or dishonest, enough to do it.

Pharmex, Ltd., manufacturer of Rush, and its chair, the late W. Jay Freezer, gained considerable notoriety after a raging inferno gutted a warehouse containing components for the manufacture of Rush the day before

Thanksgiving, 1979, shutting down the adjacent San Francisco Bay Bridge and filling to gutters with thousands of Rush wrappers. Two months later another mysterious blaze destroyed Freezer's offices a few blocks away, and he was briefly jailed in the wake of allegations that he was involved with organized crime elements. He stoutly denied that poppers caused any ill health effects, once even threatening to sue a San Francisco gay newspaper that had suggested otherwise. He was later to die of AIDS, however, as did another manufacturer in New York nicknamed "Poppers Bill."

Since the onset of the epidemic nearly six



years ago, poppers have come under mounting suspicion. Their sale has been banned in several states, and their once-ubiquitous advertisements have virtually vanished from the gay press (to be replaced, in the *Advocate*, by liquor ads). The industry is on the defensive and seems to have been driven underground.

Death Rush is an important preliminary examination of the issue of poppers. John Lauritsen co-authored, in the early 1970s, the acclaimed history *The Early Homosexual Rights Movement*. Hank Wilson is a longtime San Francisco gay activist and a founder of the Committee to Monitor Poppers, which has been collecting literature on nitrite inhalants since 1981. Its archives have provided the core of this book, a critically annotated, 34-page bibliography containing 42 entries. Based on experiments on mice and on laboratory and epidemiological studies, they contend that "the evidence powerfully mounts that poppers are hazardous to the health, causing gay men to develop AIDS."

This conclusion may or may not be an overstatement, but at the very least the evidence convincingly refutes assertions by the industry and its apologists that poppers have no ill effects. Demonstrating its lack of quality control over its product, a 1981 analysis of several brands of poppers by Stanford Medical Laboratories found numerous impurities including kerosene, hydrochloric acid and sulfur dioxide. The authors cite experiments on mice that have inhaled isobutyl nitrite, which reveal atrophy of the thymus gland, a key component of the body's immune system. Autopsies of people who have died of AIDS show the thymus to be destroyed, they say.

HIV (formerly HTLV-III) is now enshrined as the "AIDS virus" and is touted as its only cause. Mandatory testing for the HIV antibody has become an article of faith for an increasing number of governmental agencies and insurance companies. This at a time when no one is certain quite what the antibody's presence means, exposing millions to the threat of arbitrary discrimination. It is clear that the majority of those who test antibody-positive have not developed AIDS. Further, the authors argue that this virus can *not* be the sole cause, according to the standards of Koch's Postulates governing infections, as a large minority of those with AIDS do not test positive.

Attempts by the poppers industry to justify itself have been at best deceptive, if not outright criminal fraud: in 1978, W. Jay Freezer, had published "Isobutyl Nitrite and Related Compounds," commonly called the "Poppers Bible," for which he had paid a quartet of medical doctors \$200,000. Not surprisingly, this piece of client research cleared poppers of any ill effect. From the first sentence, however, it referred to the

substance as a "room odorizer," never once mentioning its use as a *drug*. But this "study" persuaded the California Department of Health to permit poppers to be sold without any regulation, testing or control, provided they were advertised as "room odorizers" or "incense"! Latter-day apologies for poppers have been scarcely any less dishonest.

Such are the machinations of this industry, which used its clout as the biggest advertiser in the gay press to thwart discussions of its ill effects. Unfortunately, the chapter "The Poppers Industry and Its Influence" is the weakest part of the book. The authors cite a 1978 study that estimates its gross profits to be \$50 million, adding inexplicably that its profits "may well be double or triple that by now." Such dated information and sloppy conjecture detract from their urgent message.

Clearly, the poppers industry has been discredited and its business has apparently shrunk to a shadow of its former size. Yet it still exists, if on a subterranean level.

After I completed this review, John Lauritsen sent me a clipping from London, where the use of poppers—both imported from the U.S. and home-brewed—has become the latest drug fad. Like the chemical firms that dump, on the Third World, pesticides that are banned here, the popper companies have evidently responded to a shrinking domestic market by expanding the overseas market.

Nevertheless, my criticisms of the book's weaknesses cannot obscure its bottom line: "Do not use poppers."

Death Rush can be ordered for \$3.95 from Pagan Press, 26 St. Mark's Place, New York, NY 10003.
—John Kyper

Shore of Women

Pamela Sargent
Crown Publishers, New York, 1986
\$17.95 cloth, 448 pp.

The Glory Hole Murders

Tony Fennelly
Carroll & Graf, New York, 1986
\$2.95 paper, 204 pp.

Sometimes, on bad days, I think that the main impact of lesbian and gay liberation on mainstream fiction has been to increase the number of potential lovers suspected in murder mysteries. Here are two Dreadful Dreck Alerts for books which unfortunately will at first glance hold special appeal for

GAYELLOW PAGES

INFORMING THE GAY COMMUNITY SINCE 1973
Accommodations, AA groups; bars, baths, bookstores, businesses, counselors, dentists, doctors, hotels, lawyers, mail order, media, publications, organizations, religious groups, services, social groups, switchboards, therapists, travel agents, etc., etc., etc. (area codes & zip codes too!)

USA & CANADA \$10

NEW YORK/NEW JERSEY \$4.50; includes Manhattan bar notes & women's section.

SOUTHERN EDITION \$4.50; Alabama, Arkansas, N. & S. Carolina, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, Puerto Rico, Tennessee, Texas, Virginia.

NORTHEAST EDITION \$4.50; Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, W. Virginia.

Renaissance House, Box 292GCN Village Station, NY, NY 10014 212-674-0120. All books discreetly by first class mail; your name kept strictly confidential. To list a business or organization, or for further information, send stamped self-addressed business-size envelope. Please contact us for prices outside the USA. In Canada, order from Glad Day Books, 598A Yonge St., Toronto, Ontario M4Y 1Z3 416-961-4161 (check for prices).

Ask us about Gayellow Pages on mailing labels!

A COUNTRY JOURNAL FOR GAY MEN EVERYWHERE



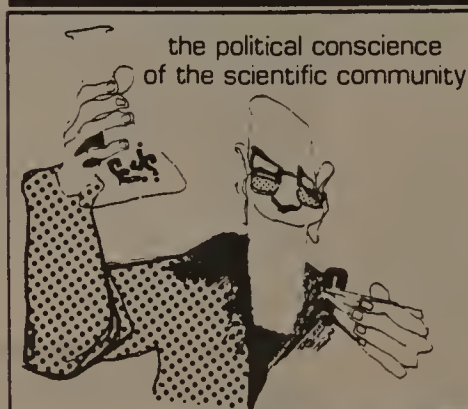
RFD SPRING, SUMMER, FALL & WINTER
\$4.25 SAMPLE COPY LATEST ISSUE
12.00 REGULAR SUBSCRIPTION (1YR)
18.00 WITH FIRST CLASS MAILING
Route 1, Box 127-E, Bakersville, NC, 28706

BUDDENBROOKS BACK BAY BOOKSMITH

Boston's only complete bookstore.

Boston's finest selection of current and backlist titles, fine and rare antiquarian books, remainders, out-of-print books.

753 Boylston • 536-4433



SCIENCE FOR THE PEOPLE

enters its 17th year

Join us!

and receive a bonus issue of

Computing the Future

6 issues/\$15

send check or money order to:

Science for the People
897 Main St., Cambridge, MA 02139

Name _____
Address _____

NEW WORDS

A WOMEN'S BOOKSTORE

186 Hampshire Street
Inman Square
Cambridge MA 02139
(617)876 5310

10 6 Tues Wed Fri Sat 10 9 Thurs 12 6 Sun

Books • Journals • Feminist Presses • Records & Tapes • Cards • Posters • Calendars • T-Shirts • Non-Sexist Childrens Books



Book Shorts

lesbian and gay readers.

Shore of Women by Pamela Sargent may sound at first like lesbian-feminist science fiction, but it's really more of a straight woman's pissy answer to *The Wanderground*. In the sex-segregated world following a nuclear disaster wrought by men, the women live in a high-tech society barricaded behind high walls, generating a fraudulent matriarchal religion that keeps the barbarous male nomads outside eager to donate sperm — all impregnation is achieved by artificial insemination. Never do the twains of different sexes meet after age six, when the boys are tossed out to the wolves. Lo and behold, an exiled woman and man fall in love (after he crushes her in his manly arms a few times). Instead of being an amusing spoof of sex discrimination, coming out stories ("my friends would be so disgusted if they knew"), and the fraud of patriarchal religion, *Shore of Women* is dull and non-feminist. The four-sentence speech near the end of the book calling for sexual tolerance is clearly aimed more at lesbian separatists than at homophobes. Worse, in an entirely homosexual world, all of the sexual relationships are shallow and self-serving (the women) or brutal and unloving (the men). The only good lesbian relationship happens offstage, and has become "just like making love to myself," that dessicated Freudian chestnut that equates homosexuality with narcissism. (For an infinitely superior treatment of a somewhat similar plot, replete with good writing and good politics, try Joan Slonczewski's *The Door Into the Ocean*, Arbor House, 1986, 353 pp., \$17.95)

Even more pernicious is *The Glory Hole Murders*, written by a married woman using the pen name Tony Fennelly, which propagates every possible negative stereotype about gays. If this book had any literary merit — it doesn't — it could be to the gay community what William Styron's *The Confessions of Nat Turner* was to the Black community. The catty, smarmy, rich gay detective, for instance, keeps an Asian houseboy as a tyrannized sexual object. And — brace yourselves, boys — this gay detective, as envisioned by a straight woman, has sex with women. In trying to exploit the gay milieu with a "steamy" mystery, the author has succeeded in creating something that steams only like fresh dung.

—Mara Math

Recitative: Prose by James Merrill

J. D. McClatchy, editor
North Point Press, Berkeley, CA 1986
\$20 cloth, \$9.95 paper, 208 pp.

James Merrill's novel-length poem *The Changing Light at Sandover* (Atheneum, 1976-1982) is an amazing tour de force. Taking Dante as his model, and twenty years of Ouija board sessions with his lover David Jackson as his mythological source, Merrill gave voice to the illustrious human dead, the angelic, and the divine. The result is a poem for people who don't like poetry. Though Merrill is a dazzling technician, at ease in a variety of forms and meters, his virtuosity is always at the service of his content. You could read it from cover to cover as if it were prose, and only afterwards realize that this chapter was written in effortless heroic couplets, that

one in terza rima. Another of *Sandover's* charms is its utter casualness about its author's homosexuality; the bond between JM and DJ is the ground, domestic as marriage, which draws down their supernatural visitors. Though it is much more than that, *Sandover* could be ranked among the best gay male novels of the 1970s.

Recitative is a collection, edited by poet and critic J. D. McClatchy, of Merrill's fiction and non-fiction prose. Most interesting to me are the interviews and the pieces which touch on Merrill's own life and writing. Funniest is a 1968 interview with two college students in which the 40-ish Merrill comes across as if her were the 60-ish W. H. Auden trying to sound hep: "I feel [mixed media] like a student when the Dow Chemical man turns up on campus." The critical pieces are a mixed bag. The essay on Cavafy is interesting enough to make me want to try reading that poet again. An appallingly sexist eulogy for Merrill's friend Elizabeth Bishop is followed by an acute appreciation of her work which is as respectful of the poet as the first piece is condescending to the woman.

There is a miscellany of occasional pieces, some so slight that I wondered about the "small items" which McClatchy says he omitted. The short stories which end the book are not my cup of tea, but some readers may like them. But everything here is well-written, often beautifully-written, and North Point Press has as always made a handsome production of the book.

If you've read Merrill's poetry and want a glimpse behind it, *Recitative* is worth reading for the interviews alone. "Perhaps the general drift [of the middle-aged poet] is to greater talkativeness, if not garrulity," he tells Fred Bronhauser. "Ideas, which in youth set out on their quests and find themselves at once in an allegorical wood, in middle life must first cross rivers infested with razor-toothed memories, or be obliged to stop for weeks at a time with a tribe of digressions, naked and giggling..." In this collection the memories and the digressions of one of the best American poets have been corralled and tamed for your inspection and entertainment.

—Duncan Mitchell

Murder at the Nightwood Bar

Katherine V. Forrest
Naiad Press, Tallahassee, 1987
\$8.95 paper, 220 pp.

It was nighttime in the city, a cold, dark wet one. I didn't care. I'm a private eye, I've got to be tough. Outside, a broken neon sign blinked on and off, as I stared into the rain, gripping my Magnum. Somewhere in the night, a saxophone played the blues.

No, wait! Hold it. This is *not* the story of a tough, macho loner with his own personal code of honor. The detective here is a professional policewoman in Los Angeles, trying to solve a murder. But the victim is found outside a lesbian bar, and Kate Delafield, the detective, is a lesbian herself.

Beautiful, fragile Dory Quillan is found dead outside the trailer she lives in, parked in the Nightwood Bar's parking lot. Her head has been bashed in with an aluminum bat. There are no prints, no apparent motives. And her homophobic parents display a total

lack of interest on hearing of her death. "Judged and pronounced irredeemable at the age of seventeen. Kate turned away, sickened."

But Dory left a piece of paper inside her trailer, with the code "S285, S288, S290" written on it. Is this a clue? It could mean



Katherine Forrest

nothing — or give the killer away. And was the murder a random act of violence, a case of lesbian-bashing, or a deliberate, premeditated act?

More than just a police procedural, this is the story of Detective Kate Delafield. As she investigates the murder, which has become tremendously important to her, she also investigates her own life. Since the death of her lover two years before, she has existed in a sort of limbo, meeting no one, trusting no one. Now, to solve Dory Quillan's murder, she has to reach to the Nightwood Bar's regular customers — women who, unlike Kate, are "out," who don't trust the police, and who have no reason for keeping Kate's secret. And she meets the enigmatic Andrea Ross, who reaches out in need. Is Kate emotionally recovered enough to reach back?

Death in this book is violent, and not for the faint of stomach. To tell the truth, once this reviewer was certain exactly how a particular scene was going to be described — at length — I skipped the gruesome details.

With that caveat, the book is still worth reading, with a well-drawn female protagonist who is strong yet vulnerable, and an interesting group of characters in the bar regulars. Fans of Joseph Hansen's Dave Brandstetter mysteries should also enjoy this story of an interesting, very human, female detective at work.

—Jan R. Fielding

Pubis Angelical

Manuel Puig
Vintage Books, New York, 1986
\$6.95 paper, 236 pp.

The jacket blurb to the English translation of Manuel Puig's novel, *Pubis Angelical*, reads: "The brilliant new novel by the author of *Kiss of the Spiderwoman* — a dazzling tour de force of intrigue and passion." This is an unfortunate piece of marketing. To reduce the book to the genre of "intrigue and passion" is to do the author's daring political, philosophical and artistic intentions a grave disservice.

While *Pubis Angelical* is dazzling in some

places, it is in others bewildering and even annoying. Puig's method juxtaposes three plots, three distinct times and settings, and a pastiche of narrative voices and styles. And while the protagonists of all three plots are women, the central imagery is between male and female sensibilities, between reason and romance, between the straight and the campy.

Such a technique, of course, lends itself to wonderful literary tricks and to some clichéd but still interesting questions: Where does reality end and dream take over? Is it in our nature to need romance? What does it mean to role-play? to be authentic? Or, as Ana, the central character says, "Can one eat spaghetti without spoiling the makeup on the mouth?"

Ana is a well-to-do Argentine in exile. Confined to a Mexican hospital where she is being treated for cancer, Ana is "the woman of yesterday" — sentimental, romantic, frivolous, anti-feminist, nostalgic. She is the kind of woman who says things like, "A woman who doesn't lose her head over an item of high fashion just isn't a woman." And yet, she longs for "something more."

That "more" comes to her in two guises: her sedative-induced dreams and her two visitors: a feminist friend, Beatriz, and her former lover, Pozzi, a lawyer who defends political prisoners and wishes to enlist Ana in a scheme to lure a political enemy out of Argentina.

Puig shuttles the novel back and forth between long sequences in Ana's dream world and the bedside efforts of Pozzi and Beatriz to drum some political sense into her silly head. When "reality" gets too tough, Ana lapses into her elaborate, elegant fantasies.

In the first half of the novel, she becomes the world's most beautiful woman, a '30s screen sensation, oppressed by an unhappy marriage to an Austrian arms dealer. Later, she lands in a future ice age, governed by an ultra-rationalistic regime. Here she is W218, a woman conscripted to provide sexual therapy for men, a prestige the heroine fears is merely "another of the many beautiful precepts spread by the Supreme Government which reflected no specific reality."

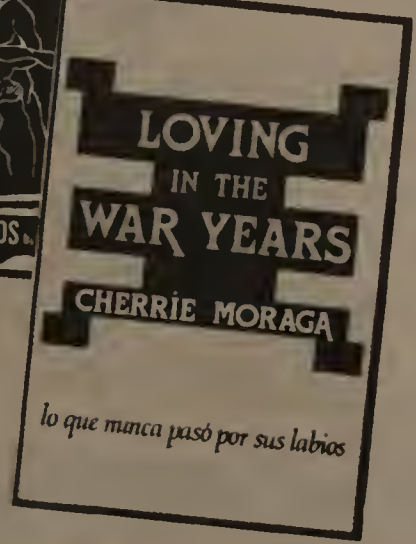
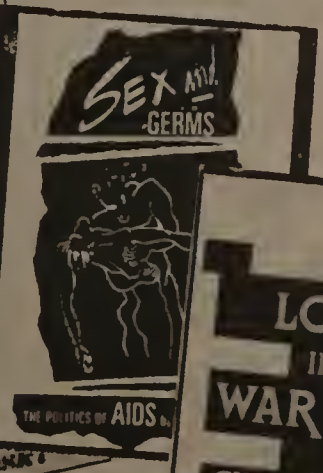
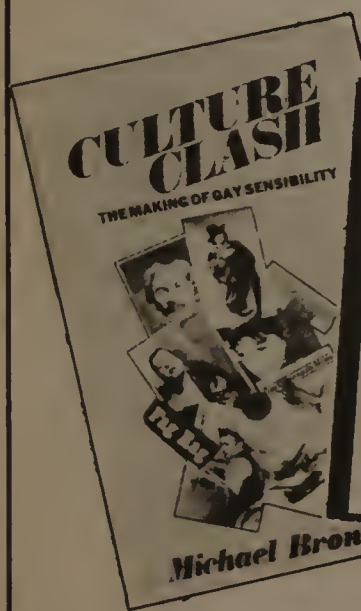
Both dreams end in highly romanticized sacrifices on the part of the heroine. It is Puig's way of revealing Ana's deepest hidden desires: for courage, for dignity, for a death that will have meaning. Even as Ana voices skepticism about Pozzi's political ideologies, (he's a kind of dreamer too, a "leftist Peronist"), she reveals that politics, like romance, ultimately tries "to imagine something beautiful."

In the end, frivolous, vulnerable and courageous Ana manages, through Puig's skill, to come across not as a fluffhead but as a person of integrity, as she makes her first tentative conjectures about "what the world would be like made in the image and likeness of women." As she says, "If men had more music in their hearts, more Mozart, the world would be different."

Some will criticize the author for his refusal to clearly state his leftist and feminist politics. But Puig, though not always successfully, is trying something harder: to demonstrate both the sublime ridiculousness of the imagination and its power to suggest necessary alternatives to present mendacious violent realities.

—Phil Gamboni

FOR YOUR SUMMER READING LIST



CULTURE CLASH The Making of Gay Sensibility by Michael Bronski

\$9.00

From Walt Whitman to Boy George, the Marlboro man to pornography, the Judy Garland cult to avant-garde theater, Michael Bronski explores the development of a "gay sensibility." He underscores the cultural confrontation of gay liberation and "the heterosexual dictatorship," examines the dynamics of gay liberation and homophobia, and reveals the radical challenge that gay culture has offered to American society.

LOVING IN THE WAR YEARS By Cherrie Moraga

\$7.00

In a collage of original writings, Cherrie Moraga, the co-editor of *This Bridge Called My Back*, explores the political and personal meaning of being both a Chicana and a lesbian in the U.S. today. Stories, essays, and poetry eloquently address the crucial relationship of race, culture, gender and sexuality through in-depth personal reflection and political analysis.

SEX AND GERMS The Politics of AIDS by Cindy Patton

\$9.00

Sex and Germs looks beyond the simplistic, often homophobic analyses prevalent in the popular media and shows how the AIDS epidemic is rewriting the history of sexuality and medicine. Patton offers an original conception of "erophobia" and analyzes the epidemic of fear surrounding AIDS. She discusses anti-gay backlash and explores prospects for a sex-positive response.

Available in local bookstores or send payment to South End Press, 116 St. Botolph Street, Boston, MA 02115. Please include \$1.50 postage and handling for the first book and 50¢ for each additional book.

Cold Analysis, Hot Talk & Questions About Love

Sex, Power and Pleasure

Mariana Valverde
The Women's Press, Toronto, 1985
Reissued by New Society Publishers, Philadelphia, 1987
 \$9.95, paper, 212 pp.

Sex & Love: New Thoughts on Old Contradictions

Sue Cartledge and Joanna Ryan, editors
The Women's Press, London, 1983
 \$7.95, paper, 237 pp.

Reviewed by Nora Janeway

Canadian customs officials seize books destined for gay bookstores; the Meese Commission catalogues the effects of the wrong kinds of writing and the wrong kinds of pictures. Both go to work armed with the certainty that there is a good and a bad purpose to writings on sexuality — that it's possible to distinguish between writing intended to improve the mind, and writing intended to excite the body. It all reminds me of the question on standardized Language Arts tests: "Is the author's purpose in writing this passage (a) to inform; (b) to entertain; or (c) to persuade?" The censorship tribunals pursue their mission with a vigor which would make their English teachers proud: yes, say the censors, we know the difference between cold analysis and hot talk. We know the difference between truth and smut.

But an author's intent is never so neat. And this is never more the case than in our writings about sex. Sometimes we write simple sexual information; sometimes we write about sex to prove that we're radicals or human or we write as sexual braggadocio or catharsis. We write about sex in earnest self-exploration, or because it sells. We write about sex because it gives us pleasure to do so. More often than not, our motivation is complex and multi-layered. The censorship tribunals do not have an easy job.

The author's motives, though, are only half the picture. The real passion of the Meese Commission *et al.* is the question of what happens once a book or magazine is in the hands of the public. Is somebody using porno mags as instruction manuals? Can reading *The Joy of Gay Sex* make you a homosexual? Out to keep America clean, the anti-porn people have stumbled upon a basic principle: sexual writing is writing which is bound to be misused.

It's the Meese Commission's glory and defeat: there is no way to ensure that even the most nobly-intentioned writer won't find his/her words used for somebody's titillation, somewhere down the road. I remember finding a dusty copy of Kinsey as a child and thumbing through it nervously: I knew it was a dirty book. Feminists report reading Andrea Dworkin's *Pornography: Men Oppressing Women* because her blow-by-blow accounts of degrading porn scenes get us hot. And who's buying copies of the Meese Commission's report, anyway?

But if sexual writing's infinite misuseability complicates the job for a censor, it opens up all kinds of possibilities for the writer. The best early-'80s feminist writers on sexuality turn this to their advantage. The Heresies Collective's *Sex Issue* (1981), the Barnard conference on sexuality and the subsequent anthology, *Pleasure and Danger* (1982), and the anthology *Powers of Desire* (1983), all re-define traditional boundaries between personal account, theory, entertainment and polemic. The best feminist writers on sexuality never assume that what inspires us is unconnected to what excites us.

Mariana Valverde's *Sex, Power and Pleasure* looks like a one-woman wrap-up of the best of *Powers of Desire* and *Pleasure and Danger*. From "Text Lust" to "Pleasure and Ethics," her book promises to cover all of the significant sexuality issues raised by feminists of the '80s, in a style which pays respect to the values of both personal insight and theoretical knowledge. But don't be seduced by Valverde's snappy cover and table of contents. The rest of the book is an anti-climax.

To begin with, I'm not sure who *Sex, Power and Pleasure* was written for. Stylistically, it's geared towards people well-groomed in feminist theoretical work on sexuality; Valverde is prone to using phrases like "the male gaze" and the "power and desire of the Other" without bothering to explain what she means. In terms of content, though, her book is better suited to a Feminism 101 class. The combination doesn't work. I think *Sex, Power and Pleasure* was written for Mariana Valverde, which may account for its overwhelmingly "Let me tell you how things are" flavor. She displays an annoying tendency to relegate her readership to sitting-at-the-feet-of-the-prophet status with comments like

Sex & Love



New thoughts on old contradictions

Edited by
 Sue Cartledge & Joanna Ryan



sexual expectations of women, and how sex is difficult and dangerous for women. I still have no idea what the dialectic of erotic recognition is.

Reading Valverde is like this. She has the right words, the right phrases, and the right topics, but she goes nowhere with them. It's as if she or her editors knew that there was a ready market in '85 for any book with a title like "Sex, Power and Pleasure," plenty of phrases like, "The Body and Erotic Power" and "the eroticization of domination" and "Desire and Degeneracy," and some references to Foucault. Her extensive use of the passive voice, her frequent reference to what "most women feel," strike me as an attempt to turn the stuff of our female lives, our myriad experiences and feelings, into sexual/theoretical fact. But the notion of a sexual/theoretical "fact," divorced from any particular person's experience, is problematic.

If *Sex, Power and Pleasure* reads like a hastily-done Cliff Notes condensation of *Power and Desire* and *Pleasure and Danger*, *Sex and Love* looks like these anthologies' shyer baby sister. Edited by Sue Cartledge and Joanna Ryan, *Sex and Love* exudes carefulness and good taste, from the cover illustration of two pensive white women's heads in gentle proximity, to the earnestness of tone which characterizes most of the entries. Shamelessness makes little or no intrusion into the text. You won't find any chapter titles like *Pleasure and Danger's* "is it true what they say about colored pussy?" Colored pussy is, in fact, notably absent from *Sex and Love*, which reflects the experiences entirely of white British women, almost all middle-class and all able-bodied. There's a blandness to *Sex and Love* due in part to this denial of the differences that race, class age and ability make.

Sex and Love also limits its scope to "sexual love relationships: what we bring to them; strengths, the problems, the dilemmas we experience within them; our hopes of how to change them" (from the editors' introduction). This is not a book about desire, fantasy, power and the erotic; it is about sex *and love*, which can be quite a different thing. *Sex and Love's* narrower focus works to the book's advantage. One of the reasons why *Sex, Power and Pleasure* falls flat is that Valverde thinks it's possible to talk about sexuality-in-general. There is no sexuality-in-general. There are innumerable sexual specificities: and *Sex and Love* succeeds where *Sex, Power and Pleasure* does not, because it never wanders too far from those specificities. *Sex and Love* draws from and returns to, again and again, individual

Continued on Book Review page 8

"...since by this time I have probably made most readers very uncomfortable..." (p. 151).

Sex, Power and Pleasure is also organizationally frustrating. Here is Valverde on "healthy sexuality": "I am not denying that some men are aroused by either degrading other people or seeing them degraded, and I would not regard this type of desire as a legitimate form of erotic desire. (For one thing it frustrates the dialectic of mutual recognition which, as I argued in chapter one, is essential to eroticism)" (p. 152). Is she talking about S/M? I turn back to chapter one and find "The Dialectic of Erotic Recognition" (it comes between "The Body and Erotic Desire" and "The Dialectic of Desire"). There is a paragraph each on: anorexia, mixed messages from "society" about sex, twentieth century obsession with sex, sex and capitalism, sexual marginals, how sex has changed during the last hundred years, unrealistic

Matriarchal Jewish Myth Omits Lesbian Content

The Flame Bearers

Kim Chernin, Random House, New York, 1986
 \$16.95, 276 pp.

Reviewed by Mara Math

"An image comes to me," Kim Chernin wrote in her 1983 biography of her Jewish Communist mother. "I see generations of women bearing a flame. It is hidden, buried deep within, yet they are handing it down from one to another, burning." Now, in *The Flame Bearers*, Chernin has taken this metaphor as the literal basis for her first novel.

On the simplest level, the book is a science fiction/speculative fiction story of an ancient Jewish matriarchal cult whose members literally call flame into being in their bare hands, and the struggles of the contemporary Rae with, and against, her role as successor to her grandmother, leader of the Flame Bearers.

The novel is also, at a deeper level, a mythological retelling of the same immigrant saga described in the biography *In My Mother's House*, "a tale of transformation and development—the female reversal of the patriarchal story" of the dissipation of power through the generations. Correspondences abound, from the minor—selfish aunts marry wealthy men and abandon their daughters—to the major. Rae, like Chernin, has rebelled against her dedicated family to become a writer, and both even have androgynous, Anglicized versions of the true names: Kim/Elke and Rae/Israel. In the fashion of most myths, the novel is deliberately ahistorical, set on the U.S. West Coast in 1974 not for any inclusion of political upheaval, the women's movement, or lesbian and gay liberation—there is no such mention—but, apparently, because 1974 was the year Chernin first accepted the task of telling her mother's story.

At its core, *The Flame Bearers* is a philosophical examination, feminist reinvention, and well-researched reclamation of the matriarchal, pro-woman strain in Judaism. Rae herself is more an actor than a recognizable, unique individual in this quasi-metaphysical thriller, and her dithering—"I will take up the mantle"—becomes a bit tedious. Otherwise, the book is compelling.

For me as a female Jew, *The Flame Bearers* was a healing vision of a Judaism in which women are acknowledged to be vital; as a Jewish lesbian, the novel was salt in old wounds. Although Chernin is depicting a millenia-old tradition of women's struggle and women's culture, the love between women is shown only as strictly familial and asexual. The only image even remotely connected to lesbianism is a negative one, that of "the Spoilers," young women of the late nineteenth century who dressed like men and fought back against the men, mocking Orthodox services. All of the characters who are given sexualities are unquestioningly heterosexual.

This is more than disappointing when the source is considered. Her book dedications and acknowledgements attest that Chernin, at the very least, numbers lesbians among her close friends; she has also published, and been paid for, at least one pass of mass-marketed lesbian erotica. Leaving aside the complex question of what responsibilities any writer has beyond those of art, the artistry itself suffers for perpetuating the invisibility of lesbians and gay men: something rings hollow here.

In one of the reinvented rites, the Flame Bearer scribe burns all of the ancient writings, mixes the ash with ink, recites a blessing, and begins to write again the history of the Flame Bearers. "From this writing, that mixes in itself the burned shadow of what passed, comes new understanding. We risk everything, we who set ourselves out on this path of the *Flam-Troger*." Chernin has stopped short of taking certain crucial risks, and has left a vital part of our story untold.

Gay Victims, Gay Sleuths

Deadfall

Bill Pronzini
St. Martin's Press, New York, 1986
\$15.95, 212 pp.

The Little Dog Laughed

Joseph Hansen
Henry Holt and Co., New York, 1986
\$15.95, 184 pp.

Reviewed by Jim Fauntleroy

Gay mystery novels have become rather popular lately, with half a dozen writers regularly turning out new books. Unfortunately, the last two I've run across are not the best of the lot.

The first, Bill Pronzini's *Deadfall*, can't really be called a gay mystery novel, I suppose. It seems to be one of a series of books about a straight, 40-ish detective working in San Francisco. Like many fictional detectives, he has a gimmick, namely that we are never told what his name is. The gay angle is that the murdered man is gay and it is his lover, Tom, who employs our nameless hero. Unfortunately, that's about all Tom does. He cries at the scene of the murder and looks pale a few days later, but then vanishes. Pronzini really has nothing more to say about him. That leaves us with one gay household (a rich Filipino with a houseboy who's pissed that daddy brought home a blond last night) and a host of equally unattractive straight folks.



Kathy Staico Schorr

But the writing isn't good enough to sustain our attention or even, it seems, fill out the book. In an entirely superfluous subplot, the detective's girlfriend is harassed by her ex-husband who has become a fundamentalist minister. We get some Jerry Falwell jabs and a little textbook feminism out of it, but in a good mystery

story, I expect the characters to exist for a reason connected to the main plot.

And, sad to tell, Joseph Hansen's *The Little Dog Laughed* suffers from some of the same flaws. As always, the character and location details are excellent. We start with the victim's blind twelve-year-old daughter who is contemplating having to live with her alcoholic mother now that her father has apparently committed suicide. The girl's frailty, the sun-bleached luxury of the condominium that she shared with her father, and the mother's ill-concealed greed for her daughter's inheritance are all deftly detailed. Before I knew it, I was 30 pages into the book.

But, as with the victim's lover in *Deadfall*, these characters soon vanish. Unlike *Deadfall*, though, it's not because Hansen has nothing to say about them. Rather, it's because he has too much to say about so much else. He has to get to the Vietnamese refugee the father sponsored so we can find out about the commandos she saw, as well as the parents of the cub reporter who was investigating a Central American civil war at the dead man's suggestion, and then there's the secret government operative whose career Hansen's detective Dave Brandstetter saved back in '45 by stealing the records of an arrest in a transvestite bar...

Hansen wants to involve his book in current events (as with the previous *Nightwork* which dealt with toxic waste) and so has to expand the story relentlessly to get there from his starting point of the classic Los Angeles detective novel. Like messengers in Shakespeare, characters enter, drop their clues and then vanish. The tightness of previous Brandstetter novels, where every character ties into the plot in an important way and where the story doubles back on itself, creating a pleasing sense of unity and completion, gets lost in the rush to cover all the ground between where the book starts and where Hansen wants to end it.

So, neither of these books is a great way to start into the world of gay mysteries. Try Joseph Hansen's *The Man Everybody Was Afraid Of* instead.

Confused, Anxious,
Depressed?
The key to Clarity,
Peace and Vitality is:

EXPERIENCE

We have 20 years of it.

Call us:

739-7832
25 Huntington Avenue,
Room 331, Boston



Mass Bay
COUNSELING
ASSOCIATES

Looking for SOMEONE SPECIAL?
...SOMEONE WHO CARES AS MUCH
ABOUT THE PEOPLE THEY MEET AS
you do?

CALL THE INTRODUCTION SERVICE
WITH THE LARGEST GAY CLIENTELE
IN NEW ENGLAND:

Buddies

- Professional
- Discrete
- Confidential
- Gay Staffed
- Established 1982

We have clients in all
New England waiting
to meet YOU!

Call today for YOUR CONFIDENTIAL
APPOINTMENT

Nashua, NH Portsmouth, NH
(603) 880-7625 (603) 433-4374



Attorney Alec Gray

Announces his new law office
offering the following service areas:

**Discrimination
Civil Rights
Tax
Estate Planning
and Wills
AIDS Law
Personal
Relationship
Contracts
Real Estate
Criminal
Personal Injury**

Alec Gray, Attorney at Law
Former Assistant Attorney General

205 Portland Street
Boston, MA 02114
(617) 367-2840



Dr. Jonathan D. Stein Chiropractor

Treatment of: Neck and shoulder pain,
Headaches, Low back pain, Bursitis, Acute and
Chronic Musculoskeletal conditions resulting
from occupational stress and nervous tension.

Evening and Saturday Appts. Available, 232-7200
375 Harvard St., Brookline, MA

- INDIVIDUAL/GROUP/COUPLE
- GAY-SENSITIVE THERAPY

**ALLAN SINGER, L.I.C.S.W.
PSYCHOTHERAPIST**

COPLEY SQUARE - BOSTON, MA
617-266-2240
HEALTH INSURANCE ACCEPTED

Telephone:
(617) 262-5223

Agoraphobia Treatment
and Research Center of
New England
264 Beacon Street
Boston, MA 02116

Laurie A. Livingston, Ed.D.
Licensed Psychologist

Specializing in:

- agoraphobia • panic disorder • simple fears and phobias
- depression • stress disorders • social anxiety •



healthy teeth...they're
a team effort

Richard R. Bankhead, DDS
Paul O. Groipen, DDS
Kirk S. Bankhead, DDS
1259 Hyde Park Ave.
Hyde Park, MA 02136
(617) 364-5500

Mon.-Sat. & evenings

GCN BOOK REVIEW

Cold Analysis, Hot Talk

Continued from Book Review page 6

women's experiences as sexual and loving human beings. And as my disenchantment with disembodied sexual writing increased, so has my appreciation of Cartledge's and Ryan's anthology.

It's not easy to choose the highlights from *Sex and Love*. The editors have selected writings which balance and complement each other in such a way that each entry feels necessary. Read Elizabeth Wilson's "I'll Climb the Stairway to Heaven: Lesbianism in the Seventies": it's the best essay I've seen in years on the tension between lesbianism as personal sexual truth and lesbianism as socially liberatory choice. Joanna Ryan, in "Psychoanalysis and Women Loving Women," considers "the central question of attraction in relation to the now widespread experience of change in sexual orientation from heterosexual to lesbian" (p. 196).

There is a wealth of writing in *Sex and Love* speaking from and to the experiences of lesbian, bisexual, heterosexual and celibate women; women going through pregnancy and childbirth and mothering; women in love and out of love, in and out of sexual relationships; women looking for a reflection of their personal struggles to create relationships which suit her needs, and women looking for theoretical or historical perspective on sexuality. Contributors to *Sex and Love* also tend to balance support and critique, acceptance and analysis; and fully a third of the writers make some reference to actually having engaged in sexual activity themselves — a record high for anthologies of feminist writings on sexuality!

If there's a drawback to anthologies, it lies in their tendency to harbor widely varying or mutually antipathetic viewpoints, all nestled side-by-side in a misleading mock-up of happy compatibility. In fact, I find it a jarring experience in reading *Sex and Love* to go from Sonja Ruehl's essay ("The emphasis on personal experience . . . suggests the idea that there is some sexual 'truth' we could discover in ourselves, by introspection almost" [p. 216]), to Jo Chamber's and Jill Brown's intensely introspective account of their struggles to create an appropriate relationship with each other. This

is classic constructivist/essentialist dissonance. And in an anthology, it's left up to the reader to deal with the dissonances or not, as she chooses. There's no dominant voice to draw the many divergent approaches together into a unified vision.

But at this point in history — perhaps at any point — it feels entirely appropriate that there's nobody around to sum it all up for us. Feminist theory has never yet been known to lend itself to any kind of neat summing-up. *Sex and Love* is run through-and-through with an unresolved pull between visceral and cerebral approaches to sexuality; so is the life of every feminist I know. The challenge in reading *Sex and Love* is to keep questioning the supposed compatibilities and incompatibilities between and among different theories, between and among different women, and between and among different sexualities. Is this an entertaining or persuasive or informative reading? I'm not sure; but it is an active reading, and it is worth the effort. Here's hoping that this British import doesn't get stopped at anybody's borders.

Biographies

Continued from Book Review page 1

this from a Black woman, and lesbian, who lived 89 years. The sheer power of that message, what it said about the human spirit, was too much!

Bernstein: A Biography is written by a woman with an axe to grind. A smitten lover? I wondered, while reading, for the homophobia here is unbelievable. Peyser might be Archie Bunker in disguise, encountering Bernstein on the street and shouting, "Commie, pinko, fag, kike . . ." Such is the subtlety of her approach. But interestingly, Bernstein slips out of her grimy hands and — somehow — manages to hold center-stage throughout the book, while emerging untainted by her attempted hatchet job. Yes, Bernstein is a complex man, often contradictory — even ugly — at times, but who isn't? It is Peyser and her publisher who are discredited, for not only is the book venomous, it is also poorly edited. Facts are incorrect, unchecked and repetitious, and the photographs are very poorly reproduced, cheap-looking.

Peyser's bias is so pervasive that it is apparent in

even the smallest of details. In the following sentence, the information to be conveyed is that Bernstein's wife Felicia was expecting their second child. Here is how Peyser chooses to phrase it: "He also had impregnated his wife with the second child." She makes it sound like the invasion of Europe!

So instead of spending time separating Peyser's Bernstein from the real man, we'll just look at this one long-winded passage, and let Peyser expose herself. Here, she attempts to correlate Bernstein's (and others') artistic failures with homosexuality, and the successes with marriage:

"... the post WWII years were homosexual ones for Bernstein. It was then he composed *The Age of Anxiety*, which had as its program a poem by W.H. Auden, a homosexual, and which reflected Bernstein's own anxiety. *The Age of Anxiety* was the only major work Bernstein composed between 1944 . . . and 1952. By that time Bernstein had married . . . wrote *Trouble in Tahiti*,—*Wonderful Town*,—*On the Waterfront*—*Serenade*,—*Candide*,—and *West Side Story*, a significant list of achievements in a five-year period . . . The promiscuity that had characterized his activity during the composing of *The Age of Anxiety* . . . now seemed under control. In its place was a string of works that have endured. *Thomas Mann and Oscar Wilde were other artists who went through similar experiences. It was during their marriages that these artists, sexually ambivalent, did their best work.*" (my emphasis)

Peyser is so bad that she isn't even worth arguing with. Instead, I'll remember the Bernstein I saw conducting at Tanglewood in the Summer of '79. It was an open rehearsal of Mahler's Ninth, and I can remember watching Bernstein's powerful back muscles, his delicate hand and arm movements, his jumps and the emotions on his face. But most of all I will remember the piece, and being one among many who was moved to tears at the end of the "Adagio."

So don't bother to buy or to read this book, but wait for the definitive, impartial biography of this still very much alive, quixotic artist. Or better yet, catch him in concert.

BUSINESS GUIDE

ACCOMMODATIONS

OASIS GUEST HOUSE
22 Edgerly Road
Boston, MA 02115
(617) 267-2262

ALCOHOL/DRUG TREATMENT

SPOFFORD HALL
Route 9A
Spofford, NH 03462
(603) 363-4545

AUDITING/TAXES

LILLIAN GONZALES
Certified Public Accountant
126 State Street
Boston, MA 02109
523-1060

AUDIO-VISUAL

SAMDPERIL AUDIO-VISUAL
23 Clive St.
Boston, MA 02130
524-7992

BOOKSTORES

GLAD DAY BOOKSTORE
43 Winter Street
Boston, MA 02108
(617) 542-0144

NEW WORDS
A WOMAN'S BOOKSTORE
186 Hampshire Street
Cambridge, MA 02139
876-5310

CATERING

AS YOU LIKE IT
Affordable Catering
for All Occasions
321-3475

CHIROPRACTORS

DR. RITA L. FIELD
HARMONY CHIROPRACTIC
699 Somerville Av.
Somerville, MA 02143
628-9547

DR. TIMOTHY KNIGHT
1122 Massachusetts Ave.
Arlington, MA 02174
(617) 731-3306

DR. DAVID MOULTON
Suite 333
45 Newbury St.
Boston, MA 02116
266-8584

DR. JONATHAN STEIN
375 Harvard Street
Brookline, MA 02146
232-7200

DR. DAVID. STOLER
Chiropractor
SOMA Practitioner
124 Harvard St. #3
Brookline, MA 02146
(617) 731-3306

DAY CARE

BARB'S FAMILY DAYCARE
State Licensed
Beacon Hill, Boston, MA 02114
523-3772

DENTISTRY

DR. RICHARD BANKHEAD
DR. PAUL GROIPEN
1259 Hyde Park Av.
Hyde Park, MA 02136
364-5500

JOHN BARNA &
AMY WETTER
790 Boylston Street
Boston, MA 02199
353-1500

DOG TRAINING

FAMILY DOG TRAINING CENTER
Dog Behavior Specialists
Medford, MA
395-9084

ELECTROLYSIS

JUDY FEINER
Central Sq., Cambridge
497-2019

FLORISTS

REMEMBRANCES FLORAL DESIGN
12 Mt. Auburn St.
Watertown Sq., MA
926-4289

GYMS

BODYWORKS GYM
53 River Street
Cambridge, MA 02139
576-1493

INSURANCE

DAVID L. COLLINS, CLU
Suite 830
50 Congress St.
Boston, Ma. 02109
1-800-352-3185

KUNEVICH & LAU
INSURANCE AGENCY
241 Washington St.
Brookline, MA 02146
731-1015

ROGERS & DINIS
INSURANCE
404 Mass Av.
Arlington, MA 02174
643-3040

NANCY GREENWOOD
40 Hampshire St.
Lawrence, MA 01840
683-7676

LAWYERS

NATIONAL LAWYERS GUILD
Lawyers Referral Service
227-7008
M-F 1-5 p.m.

MASSAGE

MIDTOWN HEALTH CLUB
Swedish, Japanese, Esalen
220 Huntington Ave.
(617) 262-1000, ext. 298
M-Sat., 12-7

MEDICAL/COUNSELING

ARADIA COUNSELING FOR WOMEN
520 Commonwealth Av.
Kenmore Square
Boston, MA 02115
247-4861

BACK BAY COUNSELING
DENNIS IADAROLA
25 Huntington Av.
Boston, MA 02116
739-7860

PATRICIA A. BURKE, LICSW
ADDICTION TREATMENT/
FAMILY THERAPY
10 Goodway Road
Jamaica Plain, MA 02130
522-9446

ENTRANCES AND EXITS
PSYCHOTHERAPY FOR WOMEN,
COUPLES AND CHILDREN
Jill Richard, LICSW
1130 Mass. Ave., Harvard Square
Cambridge, MA 02138
776-6158

FENWAY COMMUNITY
HEALTH CENTER
16 Haviland Street
Boston, MA 02115
267-7573

FEMINIST HEALTH CENTER
OF PORTSMOUTH
232 Court St.
Portsmouth, NH 03801
(603) 436-7588
STD clinic for men and women
Mon. eves.: free anon, HIV counseling
& testing

FOCUS COUNSELING &
CONSULTATION INC.
186½ Hampshire St
Cambridge, MA 02139
876-4488

STEPHEN J. GOLDBURGH ED.D
Licensed Psychologist
1330 Beacon St., Suite 231
Brookline, MA 02146
(617) 734-6996

MASS BAY COUNSELING ASSOCIATES
25 Huntington Ave.
Boston, MA 02116
739-7832

DR. KENNETH H. ORTH
Psychotherapist
319 Mass Av
Arlington, MA 02174
643-1112

PLACE HOTLINE AND
COUNSELING
32 Rutland Street
Boston, MA
267-9150

TAPESTRY, Inc.
20 Sacramento St.
Cambridge, MA
661-0248

WINGS THERAPY COLLECTIVE
60½ Sacramento St.
Cambridge, MA 02138
876-8438

MOVERS

APPLETON MOVING CO.
(formerly Boston Trucking)
641-1234

OPTOMETRY

RACHELLE S. DUBEY, O.D.
DOCTOR OF OPTOMETRY
Hours by Appointment
10 Diauto Drive
Randolph, MA
(617) 963-1333

PHOTOGRAPHY

DAVID'S PHOTOGRAPHY
PO Box 375 McCormack Sta.
Boston, MA 02101
236-0365

PRINTING

RED SUN PRESS
94 Green St
Jamaica Plain, MA 02130
524-6822

REAL ESTATE

BOSTON BAY REALTY
668 Tremont St.
Boston, MA 02118
262-7386

INNOVATIVE MOVES REAL ESTATE
Full Service Brokerage
Trisha Solio, Barry Wing
351 Centre St.
Jamaica Plain, MA 02130
(617) 522-0020

TAXES & FINANCIAL PLANNING

MARJORIE E. POSNER
Cert. Financial Planner
33 Ashcroft St.
Jamaica Pl., MA 02130
524-7565

TRAVEL

FOREX TRAVEL
76 Arlington St.
Boston Park Plaza
482-2900

Senate Kills Anti-Gay Bill

Continued from page 1

last time," said Isaacson. The Caucus also told senators that another such vote would "embarrass or box in the Governor." This argument was used when it was apparent that discussing the merits of the amendment itself would have no effect, said Isaacson.

According to a source within the Legislature who asked not to be named, Lewis may have withdrawn the amendment in hopes of garnering support for his legislation to admit white students into the METCO program. METCO was formed 20 years ago as a direct result of a court order addressing racial imbalance within the Boston Public School system. Currently, 3,200 Black, Latino and Asian students who live in Roxbury, Dorchester and Mattapan attend suburban, predominantly white schools via METCO. Lewis's proposal to admit Boston white children into the program has passed the Senate two years in a row, but has been killed in conference committee.

Lewis could not be reached for comment.

Parente on Parente's View of Homosexuality

Parente, who was one of two dissenting voices in the state-appointed foster care commission which recommended DSS not exclude lesbian and gay foster parents, has not given up her fight. "I will try again in the next budget session. I also am in the process of questioning whether the Governor

had the right to veto the language in the main budget."

Parente said she is driven to exclude lesbians and gay men from the foster care system because, "as a former foster child who experienced that trauma of being taken from a natural family, my feeling is that it [a lesbian or gay home] is an obstacle to the human development of a child."

"I honestly believe that people are born homosexual or heterosexual. I believe how we respond to these instincts is acquired. A foster child is confused enough without the added burden of having to learn about sex and explain a [lesbian or gay] environment."

Parente claims she has interviewed four classrooms in Milford and 90 to 95 percent said they could not handle being in a lesbian or gay home. She acknowledged that she has never spoken to a child who was raised in a lesbian or gay home. She said she has considered that it may be appropriate to place a lesbian or gay child with lesbian or gay foster parents.

In talking with lesbians and gay men, Parente said she has heard people say that as children they always felt different, alienated or alone. "Why the hell would you make a kid feel isolated and alone in a homosexual environment?" she asked. "Ninety-five percent of all kids are heterosexual. If a kid is really heterosexual, he's going to feel that way [alienated in a gay environment]."

"It's hard to say I'm not anti-gay to a gay person," she continued. "I know that. You think I'm intolerant. Then you be tolerant of my intolerance."

Parente brandishes one study about straight and gay pedophilia as proof that children may be in danger in a gay environment. As for statistics which show that almost all documented sexual abuse is perpetrated by heterosexual men, Parente responded, "Heterosexuals have children so there's an established record. Homosexuals do not have children so you can't measure that."

By the end of the interview, Parente acknowledged she "just can't accept" homosexuality. "I feel that it's wrong. From a scientific point of view the role of heterosexuality is clear. I believe the role of heterosexuals is to make sure our species survives on this planet. Were we to adopt the homosexual lifestyle man would not continue to be a species in the animal kingdom."

Parente offered one last bit of advice, "I think the gay rights bill ought to take out the word bisexual. [That] gosh darned word gives the impression it's okay for someone to cheat on their mate. If I were gay, I wouldn't want it [in the bill]." Parente, who has been a long-time opponent of the lesbian and gay rights bill, did not say whether she would change her opinion on the bill if the word bisexual were omitted.

Minneapolis

Continued from page 1

statements convinced the jury he had intended to harm the guards and that jurors would have convicted him even if he had tested HIV-negative.

Harlan Dalton, an associate professor of law at Yale University who is co-editing a book on AIDS, said that the verdict is worrisome because "it reinforces an idea that has no basis in science," that the virus can be transmitted by biting. He said people will remember the verdict but not jurors' comments that they would have convicted Moore even if he did not test positive. He also doubted that the jurors could say what they would have done if AIDS had not been a factor.

Both the prosecutor, Assistant U.S. Attorney Jon Hopeman, and Gary Rankila, a gay attorney who is a member of the Minneapolis Civil Rights Commission and who has handled many AIDS discrimination cases, agreed that this conviction would lead to additional prosecutions.

Moore's original sentence was to end in 1991 but he could receive an additional ten years when he is sentenced by U.S. District Judge Diana Murphy. Hopeman stated that whatever the additional sentence, federal officials have already decided to send Moore to the federal prison in Marion, Illinois.

In the Maplewood case, police were called by one of the man's parents on June 5 after he had locked himself in the bathroom and threatened to commit suicide. Officers found the man on the ground in the back yard with two stab wounds in the abdomen. He reportedly tried to bite and smear his blood on them.

Later, at the St. Paul-Ramsey Medical Center, an officer stated that he had learned that the man might be gay, and therefore might have AIDS. When the man refused to be tested, Ramsey County District Judge Margaret Marrinan ordered a test. The results were negative.

Maplewood Police Chief Kenneth Collins said the man would have been charged with assault if he had tested positive. Test results for the officers are not yet available.

BARBARA COOK A CONCERT FOR THE THEATRE



JULY 27 - AUGUST 1
Monday - Saturday at 8PM
Wednesday & Saturday
at 2PM

The legendary
Barbara Cook
brings this award-winning evening of musical theatre to Beverly's North Shore Music Theatre direct from Broadway.

CALL 617-922-8500
New England's Most Popular Summer Theatre
Air Conditioned
Free Parking • Restaurant

**NORTH SHORE
MUSIC THEATRE**

Rte. 128, Exit 19
Dunham Rd.
Beverly, MA 01915



A WINNER!
BEST MUSICAL
BOSTON
MAGAZINE
1986
BEST THEATRICAL
CIRCLE
1985

"INTOXICATING!"
—Arthur Friedman,
Boston Herald

"HILARIOUS!"
—John Engstrom,
Boston Globe

**FORBIDDEN
BROADWAY**

"PUNCH,
PIZZAZZ,
SMASHING
MATERIAL!"
—Joyce Kulhawik,
WBZ-TV

"FABULOUS... WELL
WORTH A SECOND
VISIT! GET THEE TO
THIS PARODY!"
—Lisa Karlin, WCVB-TV

"A WICKED DELIGHT!"
—Kevin Kelly, Boston Globe

357-8384

THE
TERRACE ROOM
AT THE BOSTON PARK PLAZA

**ADVERTISE!
ADVERTISE!
ADVERTISE!**

"RICHARD GRIFFITHS AS WITHNAIL'S 'UNCLE MONTY' IS JUST ABOUT THE MOST ENDEARINGLY COMICAL UNCLOSETED GAY CHARACTER THE SCREEN HAS EVER SEEN!"

—Kevin Thomas,
L.A. TIMES

HANDMADE FILMS
Presents
Withnail AND I

"WITHNAIL AND I"
A PAUL HELLER PRODUCTION
PAUL MCGANN • RICHARD E. GRANT • RICHARD GRIFFITHS
Photographed by PETER HANNAN • Music by DAVID DUNDAS
and RICK WENTWORTH • Executive Producers GEORGE HARRISON and DENIS O'BRIEN
Produced by PAUL HELLER • Written and Directed by BRUCE ROBINSON

Original Soundtrack available on DRG Records, Cassettes & Compact Discs

A CINEPLEX ODEON FILMS RELEASE **R** RESTRICTED 22
©1987 Cineplex Odeon Film Inc. All rights reserved. ©1986 HandMade Films. 1985. Picture ship.

**USACinemas
NICKELODEON**
606 COMMONWEALTH AVE
424-1500

1:00-3:10-5:15-7:30-9:40
Fri & Sat 11:45 p.m.

**USACinemas
HARVARD SQ.**
10 CHURCH STREET
864-4581

12:00-2:30-5:00-7:30-9:45
Fri & Sat 12:10 a.m.

People of Color Task Force

**SUMMER
DANCE
PARTY**

Date: Sat. July 25, 1987
Time: 9:00-2:00
Place: Emmanuel Church
15 Newbury St. Boston
Price: \$4 advance
\$5 at the door

Cash Bar Wheelchair Accessible
Tickets Available At: GCN, Glad Day, New Words,
Rainbow Coalition, All People's Congress
or call 267-7723 or 121-6989

National March on Washington for Lesbian and Gay Rights

Remember Hardwick

Continued from page 3

and commitment than the location of our organs and orifices!"

Barnes noted the courage required to "demand our dignity" at the picket, saying "Twenty years ago, [people] must have trembled at the thought" of demonstrating so openly. "I must admit there are a few of us still quaking in our boots, wondering who will replace [Supreme Court] Justice [Lewis F.] Powell," who just retired.

The lively protesters carried

signs saying, "Just Say No to Bigotry," and "Mandatory Mental Testing for U.S. Presidents." One T-shirt said, "Supreme Court — Heads or Tails You Lose." A button read, "Consenting Adult." One woman's shirt said, "I Violate Section 553-4 of Maryland's Annotated Code. Safely. And Extremely Well." Sodomy in the state on D.C.'s border is a felony carrying up to ten years' imprisonment. Repeal of

the law is high priority for NOW's Howard County chapter, said president Yvonne Howard.

Twenty states and the District of Columbia have laws that regulate sexual behavior of all citizens. Five others apply controls to homosexual behavior only, according to NGLTF's Privacy Project, which distributed U.S. maps showing each state's status.

"The entire lower right hand section is hot pink," warned pro-

ject director Sue Hyde. "Every state there criminalizes consensual sexual behavior."

Just back from researching "institutionalized bigotry and queer bashing" in the South, Hyde said NGLTF will work to "overturn those laws state by state. We're not expecting any movement from the Supreme Court except backwards. We are not going to give up... shut up... or go away."

Loren Laureano, a person with

AIDS who represents Texas on the National March on Washington steering committee, remembered Nazi Germany and urged direct action to gain gay rights. "All that is necessary for ignorance, hatred, and bigotry to succeed is for enough good people to do nothing... We have to take charge of our country, our lives, and our laws."

If Your Lover Drinks Too Much

It affects your life, too. Your finances. Your stability. Your self-esteem. Your ability to make and keep friends.

Help is available.

South End Counseling

596 Tremont Street, Boston
437-9643



The Law Offices of David R. Lund & Associates, P. C.

David R. Lund, Janice Platner
Barbara Macy, Michael R. Harrington
Boston (617) 266-0760

SUPPORT OUR ADVERTISERS !
THEY HELP BRING YOU THE PAPER

CHILTERN MOUNTAIN CLUB

An outdoor recreational club sponsored by New England area lesbians and gay men.

For further information please write:

P.O. Box 407g
Boston, MA
02117-0407

All replies are confidential.

Michael 522-9194 Betsy 899-1606

Vacation Elation

Open Year Round
Cable TV & Coffee
Hot Tub & Sun Deck
In the Center of Town

Gabriel Brooke Innkeeper

(617) 487-3232
104 Bradford Street
Provincetown, MA 02657



APARTMENTS
&
GUEST ROOMS

The
Langtry

Bed & Breakfast

Experience & Explore San Francisco from The Langtry... a completely restored San Francisco Victorian mansion built in 1896 and named after Lillie Langtry—the most colorful woman of the Victorian era! Each carefully appointed room is dedicated to a famous woman from history, and, although designed with the woman traveler in mind, The Langtry also welcomes male guests. Complete with panoramic views of the City, hot tub, sun deck and limousine service, The Langtry also offers conference room and secretarial service.



637 Steiner St.
San Francisco,
CA 94117
415/863-0538

a new free
service to
Provincetown

let us take care of all
your reservation needs

Provincetown Reservation System

call collect 617 487-2400
toll-free 800 543-4318

Carnival '87

August 19-26

Make your reservations now !



Lady Jane's Inn

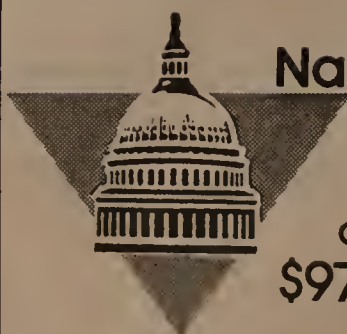
- Spacious rooms with private baths
- Separate outside entrances
- Complimentary continental breakfast
- Hospitality porch for lounging, barbecuing
- Free parking, airport pick-up
- Conveniently and centrally located
- Newly constructed in 1986
- Woman owned and operated

7 Central Street Provincetown, MA 02657 617-487-3387

FOREX TRAVEL

76 Arlington St.

Phone 482-2900



Reserve Now!
for the
**National March on
Washington**
October 11
at a special low rate
\$97.50 round trip air

Ellen Rafel/Erwin Frankel/Proudly Present



AT PROVINCETOWN'S TOWN HALL AUDITORIUM

—THURSDAY, JULY 30, 8PM—

Casselberry-DuPreè

'A RICH BLEND OF REGGAE,
GOSPEL & AFRICAN CHANT'—LA Times

with Toshi Reagon bass • Annette Agullar percussion
GEN ADMISSION \$10 • Child under 12/Seniors 65+ \$6

—SATURDAY, AUGUST 8, 8PM—

Ronnie Gilbert

OF THE WEAVERS IN SPECIAL 'PEACE DAY' CONCERT
with Dianne Bulgarelli piano

GEN ADMISSION \$10 • Child under 12/Seniors 65+ \$6

MailCheck to BeachPlum/Box 1514/Provincetown 02657/Inc Phone

Tickets now at Provincetown Womencrafts 173 Commercial;

Wellfleet Spirits Main St; Hyannis CapeCodAudio 80 Enterprise;

Off Cape Tickets at all Ticketron Outlets Boston to NY.

CHARGE TICKETS TO CREDIT CARD/TOLL FREE 800-382-8080

Children/Senior Discount Tix Only By Mail or at Door;

Day of Show remaining Tix at Town Hall Auditorium after 5pm.

—OTHER INFORMATION 487-6844

Beach Plum Music Festival ©1987 Erwin Frankel Prods.

—Special Consultants/Virginia Giordano/Laura Greene—



Newbury
Veterinary Clinic
Bruce R. Weiner, V.M.D.

272 Huntington Av.,
Boston, MA 02115

Located Near Symphony Station
Office Hours by Appointment
Call 266-9269



Alone?

Are you alone by choice or lack of choices? ComQuest has provided thousands of gay men with a safe, effective way of meeting compatible friends and partners.

— No fees exceed \$30 —
For a free information packet call...

ComQuest™

800-633-6969

GCN Classifieds, 62 Berkeley Street
Boston, MA 02116

ROBERT TAYLOR, MD
55 Beacon Street, Brookline 232-1459

• **DEADLINE:** Tuesday, noon.
All ads are prepaid.
No phone ads accepted

LF 31 & 2 cats lkg for feminist woman
to shr. lge, sunny apt. w/bkyd in W
Som. Friendly. resp & neat. No
smke/pets pls. \$275+. Call Eileen
628-6133. (2)

CONDO FOR RENT 2 BDRM, liv-
kit. combr, 2 min walk priv.
beach. \$400 wk June & Sept.
\$450 July & Aug. Eve
617-685-9104. (15.2)

522-6513

From \$18 / hr.

- MAXI-VANS
- CARGO MASTER TRUCKS
- HOMES • BUSINESSES
- 24 HOUR DELIVERY
- LIC. and INS.

236-1848

Eastwood at Provincetown studio. Includes Memorial Day weekend \$5500 or BO. Call 324-8876 or 233-7510. (*3

National journal of woman-to-woman
S/M. Diverse feminist quarterly of S/M
fact, fiction and photos. \$11/yr. Single
Issues \$3. Must state you are over 18.
SASE for info. PO Box 23, Somerville
MA 02143. (ext)



I enjoy reading poetry, love stories westerns and sexual books. Could you help me obtain some penpals or maybe lover? I would appreciate your help. Ricky L. COULBOURN, Box B 801320, Anamosa IA 52205.



National journal of woman-to-woman
S/M. Diverse feminist quarterly of S/M
fact, fiction and photos. \$11/yr. Single
Issues \$3. Must state you are over 18.
SASE for info. PO Box 23, Somerville
MA 02143. (ext)

\$4.59 includes 1st class postage
Guide 104 Charles St. #283
Boston, MA 02114

All guides will be sent out in unmarked envelopes.

CALENDAR

**July 18
to
August 7**

18 saturday

Concord — GLDC visibility campaign trip to Walden Pond. 10am, meet in the parking lot. Raindate July 19.

Cambridge — Lesbian Singles Games Night. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: Jean, 277-8150.

Boston — Gena Corea and Janet Gallagher discuss reproductive technology on "Something About the Women." WMFO 91.5 FM. 10am-2pm.

19 sunday

Center Conway, NH — Canoe trip down the Saco river with the Gay Men's Social Group. \$15. Info: Brent, (603) 356-5555.

Auburndale — Wild women canoe trip. Info: Mimi R., 924-1543.

Provincetown — After T-dance benefit for the October March on Washington. The Pied Piper, 193 Commercial St. 6:30pm. \$2. Info: 442-9597.

Saco, ME — Canoeing the Saco River with the Greater Portland Men's Group. Info: Steve, (207) 773-9732.

Carver, MA — Lesbian and Gay Neighbors of Jamaica Plain picnic at Miles Standish Park. Carpool leaves from J.P. 10am. Info: 522-3894.

20 monday

Cambridge — Women's Center. Lesbian rap on friendship amongst lesbians. 8-10pm. 46 Pleasant St. Info: 354-8807.

Cambridge — Lesbian parents & co-parents. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

21 tuesday

Boston — Gay Fathers of Greater Boston discussion: Achieving Intimacy for Ourselves. 6 Hamilton Place, 3rd floor. 8pm. Info: 742-7897.

22 wednesday

Boston — Cynthia Enloe & Pam Solo discuss Iran-contra hearings with Madge Kaplan on "Say It Sister." WMBR 88.1 FM. 7-8pm.

Cambridge — Lesbian Al-Anon w/childcare. Women's Center. 46 Pleasant St. 6:30-8pm. Info: 354-8807.

23 thursday

Portland, ME — Greater Portland Men's Group goes rollerskating at Happy Wheels. 7:30pm. Info: Steve, (207) 773-9732.

Boston — GCN's production night. All welcome. Proofreading: before 8PM. Paste-up: after 7PM. 62 Berkeley St., near Arlington & Back Bay T-stops. GCN: 426-4469.

Boston — Lesbian and gay pride planning committee meeting. City Hall rm. 801 (rear entrance). 7:30pm. Newcomers welcome. Info: 267-2113.

24 friday

Brookline — Am Tikva discussion of recent World Congress of Gay and Lesbian Jewish Organizations biennial convention in Amsterdam. All welcome. Bring something sweet to share. Workmen's Circle, 1762 Beacon St. Info: 782-8894.

Boston — GCN mailing. Come help stuff the paper and meet new friends. 5pm to 10pm. Near Arlington and Back Bay T-stops. Info: GCN, 426-4469.

Tenants Harbor — "Psychosynthesis: Opening to the Self" with Mariel Kinsey and Ramsay Raymond. Blueberry Cove Camp. Through Sunday. Info: (207) 372-6353.

Cambridge — Lesbian Al/Anon. Women's Center, 46 Pleasant St. 6:30pm. Childcare provided. Info: 354-8807.

Boston — Dionne Warwick and Burt Backrach in concert on the Common. Benefit for the AIDS Action Committee. \$35, \$50 with VIP reception. Info: 266-6909.

Cambridge — Women's Coffeehouse, open journal reading. Women's Center, 46 Pleasant St., Cambridge. 8pm-midnight. Info: 354-8807.

25 saturday

Ogunquit, ME — Greater Portland Men's Group day at the beach. Meet at 10:30am. Info: Al, (207) 774-0632.

Provincetown — Patty Larkin in concert. Unitarian Church, 236 Commercial St. 8pm. \$7. Info: 487-9344.

Boston — People of Color Task Force's Summer Dance Party. Emmanuel Church, 15 Newbury St. \$4 advance/\$5 at the door. 9pm-2am. Wheelchair accessible. Info: 267-7723 or 424-6989.

Boston — Boston Intercollegiate Lesbian/Gay Alliance Harbor Islands Cruise. Meet at Long Wharf, 9:30am. \$3. Bring lunch. Raindate: Sunday. Info: 437-7399 or 566-0233.

Cambridge — Lesbian couples' rap. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

26 sunday

Boston — Rock Against Sexism wild and crazy disc party. 1270, Boylston St. 6-10pm. \$2. For 21-year-olds and older.



Patty Larkin, 25 saturday

Boston — "Boston's Other Voice" presents Ken Smith, Hotline coordinator for the AIDS Action Committee. WROR, 98.5 FM. 12:30-1am, Monday morning.

Tenants Harbor — Women's beginner sailing school. Blueberry Cove Camp. Through Friday. Info: (207) 372-6353.

Boston — Lesbian & Gay Neighbors of J.P. brunch at Cafe Gerard, 1 Union Pk. 11am. Info: 522-6253.

Cambridge — Women's softball. Magazine Field, Mem. Drive. 4-6pm. All level welcome. Info: Steph, 357-5774.

Franconia, NH — Cannon Mtn. hike with Greater Portland Men's Group. Info: Mike, (207) 883-6934.

27 monday

Cambridge — Lesbian rap on breaking up. Women's Center, 46 Pleasant St. 8-10pm. Info: 354-8807.

Jamaica Plain — Lesbian moms bring your kids to the drinking fountain at the Jamaica Pond boathouse. Weeknights 5:30-7:30pm. Info: 522-2626.



Ken Smith, 26 sunday

28 tuesday

Cambridge — Lesbians 25 and under. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

29 wednesday

Boston — Anita Baker in concert on the Common. Benefit for the AIDS Action Committee. \$35, \$50 with VIP reception. Info: 266-6909.

Boston — Steering committee for the lesbian/gay March on Washington. Piemonte Rm., City Hall (rear entrance). 7pm. Info: 267-4041.

Boston — October March Civil Disobedience Task Force meeting. Northeastern Univ., Ell Center, rm. 174. 7pm. Info: 492-1091.

Cambridge — Women's music summer special with Lindsay Ellison on "Say It Sister." WMBR 88.1 FM. 7-8PM.

31 friday

Boston — Cabaret to benefit lesbian/gay March on Washington. 34 Edgerly Rd. 7pm-midnight. \$7-\$25. Info: 267-4041.

Tenants Harbor — "Dreamwork: Healing and Creative Expression." A workshop with Ramsay Raymond. Blueberry Cove Camp. Through Sunday. Info: (207) 372-6353.

Cambridge — Women's Coffeehouse. Women's Center, 46 Pleasant St. 8pm-midnight. Info: 354-8807.

Cambridge — Legacy potluck dinner for lesbian/gay elders and friends. Committee of Elders, 15 Pearl St. 7pm. Info: 725-3485.

august 1 saturday

Jamaica Plain — Community Radio Journalism Workshop. Madge Kaplan and Tatiana Schreiber. \$12. 10am-2pm. Bring lunch. Firehouse Arts Center, 659 Centre St. Info: 524-3816.

Boston — Women's Technical Workshop for women interested in non-traditional careers. 10:30am-noon. Free. Info: 266-2243.

4 tuesday

Boston — Gay Fathers of Greater Boston discussion: Life Schedules. 6 Hamilton Place, 3rd floor. 8pm. Info: 742-7897.

Cambridge — Legacy drop-ins for lesbian/gay elders & friends. GLCS, 6 Hamilton Place, 6-8pm. Info: 725-3485.

Boston — GLDC visibility campaign dancing at the Jukebox, Tremont St. No jeans, sneakers or t-shirts. No cover charge. 9pm. Info: 661-7737.

7 friday

Brookline — Am Tikva Shabbat service. All welcome. Bring something sweet to share. Workmen's Circle, 1762 Beacon St. 8pm. Info: 782-8894.

Revenge of the Nerds II: Nerds in Paradise. Directed by Joe Roth. Written by Dan Guntzman and Steve Marshall. At Cinema 57, Boston.

The advance word on *Revenge of the Nerds II* made it out to be somewhat of a monster — offensive to women, gay men and persons of color alike. These warnings turned out to be for the most part true: only one of the scantily clad women in this comedy for example, has lines not punctuated by squeals of girlish delight; the film's only gay character is stereotyped and practically invisible in spite of his nelly flamboyance.

Revenge of the Nerds II is essentially a rehashing of its predecessor and namesake but transferred to a new setting — one of white college students' favorite summer breeding grounds, Ft. Lauderdale, Florida. The chosen representatives of Lambda, Lambda, Lambda fraternity arrive in town to attend a national convention of fraternity brothers, a distinction they won in pitched battle in the previous film with their arch-enemies at Adams College. On arrival at their hotel, however, the Tri-Lambs, as they call



Nerds in Paradise: How many queer kids can fit in Ft. Lauderdale?

themselves, find that their battle is far from won. The Alpha Delta contingent at the convention, fraternity brothers of their rivals at Adams, have vowed to drive the motley crew from the proceedings at all costs. During the course of the film, the Tri-Lambs are driven from their hotel, framed and arrested for car theft, and exiled to a desert island among other indignities.

In addition to these slapstick antics, the film includes all those elements designed to appeal to the pre-adolescent sense of humor — ample nose-picking, belch-a-thons, and endless sexual innuendo. Given all these happenings and the requisite shots of blond bathing beauties strolling along the beach — all the men, by the way, wear the traditional Hollywood boxer bathing suit — there is little time for character development or more than minimal development of the plot. That's not what the film is about, after all.

Despite these and other objectionable aspects, there is something that makes *Revenge* a little different from the conformist, aggressively heterosexual fare moviegoers have come to expect and tolerate. What makes *Revenge of the Nerds II* different from the standard Hollywood offering these days is not quality, but rather its view on what seems to be an American obsessed with conformity, a disease not unknown in the gay community. Rather than fighting to be more like the slick, yuppified majority, the Nerds fight for their rights as people who are different. If this silly little film has any redeeming value, it's that the little girls and boys who are attracted to such fare will realize that people who are different, even Black drag queens, are willing and able to fight back and will eventually win the day. Even if it takes a Sherman tank to do it.

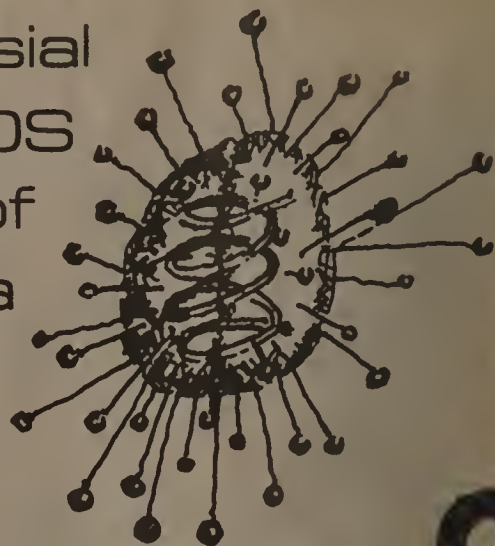
—Don Hill

Calendar compiled by Barnaby Fisher

GayCommunity News

The controversial
black comedy about AIDS
from the master of
militant gay cinema

a film by
Rosa von Praunheim



A VIRUS KNOWS NO MORALS



Wednesday, July 29
USA Cinemas, Copley Place
To Benefit GCN
Two shows: 7pm and 9pm

Regular run begins July 31

Released by First Run Features